The American Missionary

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The American Missionary

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THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

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The American Missionary

S. L. LOOMIS, D.D., *Managing Editor* T. J. SPENCER, *Business Manager*

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The Strategy of Missions

THE strategy of missions is not simply the mastery of conditions on the frontier, or among neglected races, or in lands afar. It is quite as truly the cultivation of motives in the church at home. Apportionments must be vitalized. The gift follows the heart.

With the increase in the cost of living stress has been laid upon the need of enlarged income and better methods of promotion, but there is grave danger that plans for maintenance may divert attention from the main objective. The vision is essential to the task. When benevolence is reduced to a signature upon the dotted line, the glory has departed from it. Our board of strategy, the Commission on Missions, therefore, proposes this year to lay less emphasis upon machinery and to give the right of way to the story of missionary achievement and opportunity.

The program includes laymen's dinners in the great centers. When more than four hundred men sat down recently in the banquet hall of a great New York hotel, the assembly itself was a revelation. Probably never before in the metropolitan area has there been such a gathering of distinguished Congregational laymen. Men of highest station in the business world had acted as the invitation committee. Bankers, lawyers, men of large affairs were there and scores of younger men of the greatest promise. If any one of them came with the notion that the church laid out its work in small dimensions, he will never think so again.

Notable business men recognized in the Moderator of the National Council, a man after their own heart. Here was a master in the field of which he spoke, who in the compass of scarcely more than half an hour interpreted for them the philosophy underlying missionary effort and marshaled concrete illustrations to drive home the comprehension of purposes deep in the heart of the church. He expounded with mighty force the peculiar quality of Congregational folk in mixing brains with religion in education, evangelization and the provision and safeguarding of a competent ministry.

The service of Dr. Watts O. Pye of Shansi, China, in his message to those business men, can hardly be overestimated. A week later the president of one of the great trust companies, at a luncheon in a downtown club, said, with deep feeling, "I never heard a speech for missions like that." He went on to voice his profound admiration of the business sagacity and Christian statesmanship which could survey a province, study its resources, discover its agricultural possibilities, introduce seeds from other lands for rotation of crops, bring in new food products to guard against famine, utilize the fruit of its walnut trees in international trade. This man of business had opened his eyes wide when he heard the missionary say that the Department of Agriculture at Washington was to be put in the same class with the American Board as an ally of the missionary in Shansi. He then could comprehend how this man, coming to a province with the missionary enterprise utterly broken down by the Boxer Rebellion and weeds growing in the compounds, could, in eighteen years, see nineteen Christians grow into twenty thousand and at the same time establish a defense against famine and an economic basis for self-support. The speech was greeted with a thunder of acclaim at the sense of sheer achievement wrought by a master hand for the Master's cause.

And then the eloquent tongue of Dr. Fosdick, premier in Christian leadership today, caught up the theme, "Fellowship Through Service," with an impassioned plea that the disciple of Jesus at home should match the spirit of the messenger of the cross at the front and that every Christian worthy the name should feel moral compulsion upon purse and heart and brain for the service of Christ around the world.

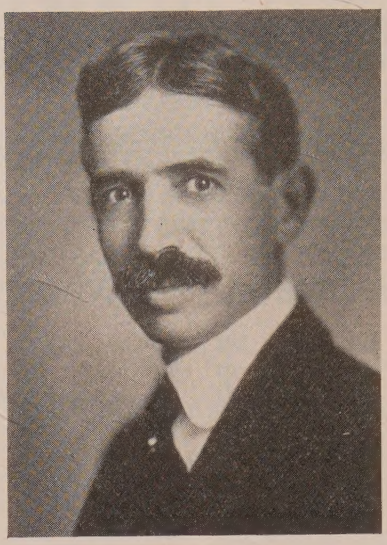
The chief impression at these assemblies in each of the great centers was of the incomparable mission of the church. Men who had been accustomed to think in terms of modern business, with its vast capitalization and world encircling commerce, found themselves face to face with an enterprise dwarfing all others, having all humanity in its scope.

The plan for these dinners and its superb outworking was a stroke of masterly strategy, a fresh demonstration of the effectiveness of cooperative service for high ends. Its fruits will be gathered through many a year to come.—C. S. M.

The Strategic Point

By JAY T. STOCKING, D.D.

A FEW weeks ago the writer had the privilege of holding a conference with a dozen young men from one of our New England colleges concerning the work and opportunities of the Christian ministry. A brief talk was followed by a long period of brisk and pointed questioning. The men wanted to know if there was still a place for preaching, what opportunity there was to help individuals, what satisfaction a minister might expect to find in his work, what chance there was for an average man to make his influence felt as minister of a church, whether the minister would be free to speak as he thinks on theological, economic and political questions. Behind these questions could be clearly seen the one great question whether the ministry offered a big enough opportunity for a man who wanted to put all he had into the social and religious betterment of the people.



JAY T. STOCKING, D.D.

A second big question that was apparent in their queries was whether a man entering the ministry could expect enough in the way of salary to meet the modest needs of a family and to prevent fear of want and suffering in his later days. This was a question which several pressed.

One young man, one of the most attractive and appealing of the group, was especially persistent and intelligent in his questions. He was evidently making a very serious effort to get the facts for immediate guidance in making his decision for or against the ministry. It was impossible to mistake his fine, earnest spirit and I coveted him for the church. I later sought information about him and found that he was the son of one of our good ministers in a small rural New England church. His father's salary is small and has always been small. On that salary he has raised a fine family. The children had known the necessity for work from earliest years. They had been helping to educate themselves and had apparently been happy in doing so. The financial prospect was therefore not academic to this young man. He knew at first hand the rigid economies and the severe privations that obtain in a multitude of ministers' homes. The young men as a group made it clear that they would not expect to go into the ministry as a remunerative profession. They asserted that they stood ready to sacrifice if they entered it, but they were concerned to know the extent of that sacrifice for their wives and children.

It was a privilege to tell the group of the growing consciousness—albeit too slow in its growth—on the part of the churches of responsibility for freeing the minister in a large measure from financial worry. It was a joy to tell them of the provision furnished for age by the Pilgrim Memorial Fund. This was evidently a piece of good news and relieved some fears. I rejoiced as I never had done before in this noble Fund. It is making the road easier for young men of justified ambition and foresight to find their way into the service of the church.

But this Fund is not yet large enough to do what should be done for the ministry if its imperative needs are to be met. It is a matter of concern that so much of the original amount pledged is still unpaid. Reports show that nearly eight thousand subscribers have paid nothing on subscriptions of four hundred and fifty thousand dollars and that sixteen thousand subscribers have paid nothing for two or three years on eight hundred and fifty thousand dollars of pledges. Every effort must be put forth to gather in these subscriptions or to make up the deficit through new subscriptions. We can not think of doing without the eight million dollars which the Council has approved.

In the meantime the Annuity Fund must be enlarged if we are to provide the minister a decent annuity. The churches should see to it that a generous place is made for this in their benevolences. A grey-haired minister nearing retirement heard a discussion on the necessity that churches put the Annuity Fund in their benevolence budget, and asked with troubled surprise, "Is not my annuity guaranteed to be five hundred dollars?" He had to be told that while his own payments and income from the Pilgrim Fund provide three hundred dollars, the remaining two hundred dollars depends on gifts from the churches through the apportionment. Is your church helping to guarantee that two hundred dollars?

One of the most imperative problems before the church today is how to provide adequate trained leadership for the small country churches. These churches are strategic and important far beyond what their membership would indicate. They are the feeders of larger city and suburban churches. From them come a disproportionate number of our leaders in pulpit, mission field and administration. Their success is a matter that concerns us all. If they suffer all our churches suffer with them. But it is becoming ever more difficult to provide the needed leadership for them, and the chief factor in this difficulty is financial. We can scarcely expect that the salary paid by a large number of them will be other than small. Many of these churches do not want aid, even if it could be given them. They and their pastors covet independence. This lays upon the entire body of our churches what should be the welcome task of seeing that the small wage is supplemented by the most generous possible retiring annuity.

There is no danger of pauperizing these ministers.

While we are doing this we are faced with another

problem. There are many men in the ministry who can not profit much, if any, by the Annuity Fund. They were too advanced in years and service when the Fund was established. There will be many such for years to come.

The stories of want that reach the Board of Ministerial Relief from their veterans are touching and humiliating in the extreme. These needs must be met. It has been beyond the means of most of the applicants to make provision for later years. They have given the churches the best that was in them and have made no complaint. In most cases we should not now know their dire needs except for others who have told the sad story.

Among the reasons for aid given by a recent applicant of eighty-four years were "necessary winter clothing, doctors' bills, and if possible, a little for burial expenses." He lived to receive but one modest check. His widow, living with her children, wrote in acknowledging the trifling annual grant of one hundred dollars for personal expenses, "I fully realize that it is God's money and will use it with great care."

The churches must supplement their pleas for social justice by practicing justice to these men and women they have underpaid and who find it impossible to provide against this bitter day. Such provision is no charity but plain ethical obligation.

There will always be need of a considerable emergency fund. Accident and sickness may fall at any time. Among the saddest cases that come to the attention of the Board are men who in the middle years of life are stricken and incapacitated, some for the rest of their days. For these the churches should provide through the Board of Ministerial Relief a sort of liability insurance. Business is more and more taking care of its men. The maids in our kitchens are assured of help if they injure themselves in our employ. Surely the leaders of our churches should be assured of adequate care if they are stricken in the service.

The proper care of the sick and aged is not simply a work of justice and mercy due to the minister. It is a work for the salvation of our churches, especially for our smaller but vastly important churches. The key man is the minister. The solution of the problem of these churches is better men, but if we are to get them we must deal fairly with them. There is no better way for all to help than through generous support of the Ministerial Boards.

My Experiences as a Proportionate Giver

By REV. JOHN E. ANDRESS, *Sioux City, Iowa*

I HAVE been asked to tell my experience as a proportionate giver. I do so, not because I believe my experience is peculiar. If it were so it would be of little value. It is because I believe that whatever satisfaction I have had is quite certain to be shared by any one who adopts the practice, that it seems worth while to give my testimony.

I was led to consider the matter of proportionate giving twenty-six years ago. I was pastor of a little country church, with a salary of six hundred dollars and no parsonage, and had not completed my seminary training. A layman spoke in the town one Sunday night on the subject of tithing. It seemed rather hard to decide to take sixty dollars from our meager salary and devote it to the Lord, but we determined to do so. The years, as they have come and gone, have brought increasing assurance of the wisdom of that decision. We have been confirmed in the validity of the following considerations.

First, the idea of stewardship is a just one. All that we have is temporarily loaned to us from God. It is ours, not to waste, nor to use selfishly, but to use wisely. All our wealth is made possible by the favor of God and the contribution of human society. Have you a farm? It was not always yours. Some one used it before you did. Some one else will use it when you leave it. Its original value belongs to God. You are renters. Its present value is largely the gift of society. The proximity of a city multiplies its market price per acre. The demand of society for its products makes it worth while. The average owner of a farm asks one-third, two-fifths or one-half the crop as rental. When God suggests that we return one-tenth of the product of the farm in service to him and to humanity it is a fair request.

If your source of income is your own personal effort, the labor of hand or brain, rather than the use of material resources, the same consideration holds equally true. Your life is handed to you by sacrificing parents. Your strength is yours now. It was once theirs. It will belong to others some day. The physical support, the mental enlightenment, the moral and spiritual inspiration which I am pleased to claim and use as my own are the gift of God and humanity to me. As we use and profit from these gifts, we owe a fair rental in return for their use. Yes, the idea of stewardship is a just one.

Second, proportionate giving has paid me financially and spiritually. It is fair to suppose that this would be true. God promises that he will reward those who are fair and honest with him. The most important requisite to business success, in whatever vocation, is a moral requisite. Indeed, ultimate and permanent prosperity in material and spiritual things are more closely interdependent than we commonly suppose. The desire in the third general epistle of John that Gaius shall prosper even as his soul prospers is a suggestion of a vital connection. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty." "The liberal soul shall be made fat." I have found in twenty-six years of experience that God's promise is true.

Third, I have found that nothing else would so transform the work of the church, in so far as its material support is concerned, as would a uniform adoption of tithing, or, at least, of proportionate giving. I have seen the tithers in the church giving far more generously than others, and giving far more joyously. I have never been the pastor of a church, whether its annual budget be one thousand dollars or twenty thousand dollars, where the financial support of the

local church and of its missionary enterprises would not be doubled if all were proportionate givers. This is true, even though one-half the gifts be devoted to charities outside the direction of the church. I have found that the man who asserts that he is giving more than a tenth now but prefers to give it spontaneously, as he feels like it, does not dare to accept the challenge to keep an accurate account with the Lord. If he will do so his gifts will be doubled.

Fourth, I have found this to be the simplest and easiest plan. How simplified becomes the decision of the amount of our gifts when we become systematic, proportionate givers. There have been times when the pressure of other claims that seemed vitally valid would have convinced us that "we cannot afford to give much this year." With this rule of tithing the amount is decided automatically. We do not need to kiss a penny good-by and weep as we see it depart. We do not dread the missionary appeal or wonder "why the church is always talking about money." We turn to our tithing account the funds that belong there and then draw from that account for the worthy causes of the Kingdom.

Fifth, I have not been troubled by the argument that tithing is an Old Testament law, not binding under the Christian dispensation. I have found that Jesus confirmed it as valid and worthy in his day. I note that Paul urges it when he says, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." I have felt that whether or not the law was in force, it is a poor Christian who cannot do as much for his love of the Gospel as a Hebrew does for his fear of the law.

Sixth, my experience has led me to believe that nothing else opens one's mouth to plead for an adequate support of Christ's Kingdom as a worthy personal example. I have never felt ready to send my laymen out to secure pledges for the work of the local church or for our missionary enterprise until I had first made my own subscription and made it as generous as a practice of tithing will warrant. I have never been able to understand the minister who considers himself free from personal financial responsibility for the work of Christ. It is a great satisfaction to be able to say to my church, "I have found the plan of proportionate giving—in my own experience, a tithe—the most satisfying plan. I commend it to you."

Seventh, this plan gives me the feeling that I am in business partnership with God. His investment is infinitely greater than mine, but my investment is a definite one, determined by business methods. In earning a dollar I have invested my time and energy. The dollar represents a part of my life, the vestment in which I am clothed. I send that dollar out to work for God and his Kingdom and where it goes I may feel that I go. By its expression of my life I stand and declare the Gospel in many lands. I minister to the suffering in the hospital, I carry on with Christ, my senior partner, in the great business of winning the world to himself. Such a partnership requires not a spasmodic, but a definite, systematic, investment on my part. I have made one or two "blue sky" investments in my experience and lost both investment and dividend. My investment in God's Kingdom has been absolutely safe and yields marvelous dividends every year.

The Way Forward

By REV. ANSEL E. JOHNSON, *Acting Secretary of Promotion*

A LITTLE child in the vice district of an American city was singing, " I Want to Be a Sunbeam."

A man, who had always thought himself above even considering such a disreputable thing as that district, was cutting through to a distant part of the city, heard the child, saw her winsome face just as she disappeared into the doorway of a house of unmistakable character and the combination, mixed with a bit of imagination, smote him like a slap in the face.

He afterward said that in that moment he determined that he would do his best to make the song come true for her and for others.

Born out of that purpose has come this: that district of vice has given way to cleanliness, homes with gardens and flowers and little children "born with a chance."

Any man who does such a noble thing performs a priceless service for a great body of folk.

Do you know that the work of the world is done by the great average-class of folks?

Do you know that the great majority of our churches are small and average churches?

Do you know that the work which we share as members of our church is right now registering tremendous achievements?

Do you know that though we have always spoken of our missionary work in superlative terms, today the actual facts fill brimful those superlatives?

Do you know that it always works the same way and that the key man in your church can unloose the mighty, transforming forces of earth and heaven and make a glorious thing out of a great area of life and lives?

You remember D. L. Moody came to just such a place once and he made up his mind that "he was going to be that man."

There is no question whatever but that we can redeem the barren areas.

It's a wonderful thing to be chosen and invited to serve a body of superior folks as their key man.

Do you know that through all these years the one outstanding form and dominating object of our organization has been missionary—for the sole purpose, not of self-propagation as an institution, but of spreading the gospel of Jesus Christ?

This is what our organized effort means, not in terms of formalism or machinery, but to make effective the highest impulses of your people and to bring to you as the key man of your church the information of folks and needs and opportunities.

To marshal these facts in orderly fashion; to develop out of the experience of the churches the most effective and satisfactory forms and methods for presentation and use by your people and thus help you to regenerate in the hearts and lives of your people the matchless experience of souls that are quickened—giving themselves in a great purpose to serve unselfishly in the lives of others and finding not only the most rewarding results out there but their own enrichment in a greatened soul.

The Commission on Missions has under way plans for the fall promotional campaign which promise to serve you in such undertaking.

We hope that you will make definite plans for the fullest possible cooperation with all our churches in such service both then and throughout the year.

The Call to the Ministry

By HERMAN F. SWARTZ, D.D.

Dr. Swartz is the President of the Pacific School of Religion at Berkeley, California.—EDITOR.

A COMPANY of middle aged men was recently lunching together when one of them, an editor of wide experience, but who was known among his associates as having a very dubious religious interest, remarked with every evidence of earnestness, "I don't believe there is a man alive in the world today who, if he knew that Almighty God were speaking definitely to him, would hesitate a moment to undertake to fulfill any command thus received." At first reading this would sound like a declaration of loyalty. In fact it was an assertion of a sceptical mind, revealing that the speaker was doubtful whether anyone ever hears the voice of the Lord.

Much the same mind is to be found among the young men who are thinking of their life work. The time honored phrase, "the call to the ministry" prompts many doubts. The modern young man wants to know whether there is such a thing as a divine call and he certainly has no expectation of hearing an actual voice from the heavens. He has certain psychological explanations for the story of the burning bush and the narrative regarding Isaiah as he worshipped in the temple.

Running parallel with this is the fact that the young men of Congregational homes are not hearing any other voice that to them seems to speak in the name of the Almighty with regard to this great vocation.

What can we then say to the youth who are thinking of the work to be taken up for life with regard to the calling to the service of religion?

The writer ventures to submit the proposition that the divine call, in this day at least, is properly to be heard through one or both of two great agencies. These are the home and the church. The counsel of the parent in behalf of work of this character may with entire justice be regarded as in every sense the voice of the Lord and when a father or a mother, actuated by a deep and commanding sense of spiritual realities, commends to a son service of this character, such a commendation may be regarded as at least presumptively establishing a divine summons. Just how far the modern parent goes in promoting such a career it is almost impossible to ascertain. But some of us venture to believe that it is not now upon the heart of the mothers and fathers as was once the case.

If the church is ever empowered to speak for God this is certainly the case where such authority may be supposed to exist. The call of the church uttered to our choicest youth, bidding them to undertake a life work of leadership in the eternal affairs of religion and morals can be depended upon as the divine voice with more assurance than would even an apparition appearing in the heavens. The voices summoning Joan of Arc are not so unmistakably the voice of heaven as is the call of the Christian church.

The point of all this is that the Christian church is not voicing this call with any great assurance. One does not very often hear it given a foremost place in the gatherings of the church. It certainly has no such prominence in the thinking of the local congregation or of the general church as is associated with such themes as the apportionment or the so-called enriched service, nor any other of a half dozen matters upon which we are engaged. We have even come to a point where it is necessary to have a day set aside for this subject in order to make sure that it will be presented at least once in the course of the whole year, and strangely enough this day is more frequently honored by being ignored than by being observed. It is not an accident therefore that Secretary Burton felt compelled at the last meeting of the Council to report that while Congregationalists in the last twenty-five years have grown by tens of thousands in numbers, we have actually about five hundred fewer ministers than we had a quarter of a century ago. Now and then somebody comes along with the statement that we have as many ministers as we need—that if we take the churches that give a real living as the basis we have as many men available as there are such livings. Since when has the call to the Christian ministry been dependent upon jobs already created with organizations assured to provide the needed sustenance? But even taking the position that the number of organized churches of respectable strength is the measure of the need to be met, it still remains that the proportion of men of ability and with full training going into the religious vocations is much inferior to that going into the lines of work most nearly akin, such as medicine and teaching. The writer does not have at his fingertips the figures for all of the country, but he knows that coming from California homes there is one student for medicine to about five thousand of the population compared with one student for the ministry in about sixteen thousand of the population, and in this respect California is just about an average state. Its proportion of candidates for the ministry is notably higher than in Oregon and Washington on the Pacific Coast, and quite as high as in the more important states of the Middle West.

Are we not literally compelled to believe that the Christian church and the Christian home are passing

through a period in which they do not conceive of the Christian ministry as a life of sufficient dignity to be whole-heartedly recommended to our choicest sons?

The writer in the last ten years has developed a hobby which has become almost a nuisance to his friends. When he began to collect the Pilgrim Memorial Fund he at the same time began to inquire of the churches to which he spoke regarding the youth from these churches who had gone into the Christian ministry in recent years. Without exception has he made this inquiry either from the pulpit or by personal interviews in every church in which he has spoken for the last eight years. These churches have been many hundreds in number and they are scattered all over the country from Maine to Honolulu and from Minnesota to Texas. The list has included as great churches as we have and a full proportion of churches of smaller size and resources. There have been city churches and rural churches, rich churches and poor churches, churches conducting services in various languages, conservative churches and liberal churches. It is impossible to recall how many of these churches have been visited, but they literally number in the many hundreds. The query stands in this form, "How many of the sons of this church have been ordained in the Christian ministry during the last half generation—say in fifteen years?" This represents the sons of the men and women who now occupy the main seats of the church and who determine its spirit and policy.

In all this time he has found exactly thirteen who have come forth from the Congregational churches which he has addressed, in the fifteen years prior to the time when the particular inquiry was made. He could mention numerous great churches of a thousand or more members which have *not sent one* of their sons into the ministry within the period named.

Contrast this with the experience of the American Bell Telephone Company. It sends its representatives to the colleges to discover in each institution a certain proportion of men of outstanding ability. These men the company insistently cultivates during their college years and if they prove promising the company will present a definite invitation to a number of them as they graduate. In this way a carefully selected group of the choicest lads are definitely called to serve the telephone company, and they answer by the thousands. The boys hear this call and they regard it as a genuine summons to a career. It is not some odd individual in the telephone company who suggests to the lad that work in this direction would be desirable —it is the voice of the concern itself, and such a voice is worthy of respect and is heeded.

The problem of recruiting the Christian ministry, the writer thoroughly believes, is not a question of the absence of religious motive in the life of youth, nor of the competition of other vocations, but chiefly a question of the conviction of the Christian community and its willingness to serve in this matter as it does in other great matters as the conscious and vigorous voice of God.

The Lord has given us two prayers, one is permission—we call it the Lord's Prayer. The other is mandatory—he says "pray ye". This latter prayer is for laborers in the plenteous harvest. The permissive prayer the church repeats at every opportunity. The commanded prayer, many a Christian lad has never heard uttered.

Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

	For the Month of March				For Calendar Year to April 1			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B. C. F. M..	$ 26,505	$27,658	.....	$1,153	$ 41,625	$ 46,468	.....	$ 4,843
W. B. M.....	14,746	16,488	.....	1,742	25,411	26,795	.....	1,384
W. B. M. I....	12,617	10,467	2,150	.....	60,472	60,097	375	.....
W. B. M. P....	1,303	1,507	.....	204	6,785	3,606	3,179	.....
C. E. S.....	5,086	5,201	.....	115	7,840	8,387	.....	547
C. B. Society...	5,624	5,962	.....	338	9,017	10,359	.....	1,342
C. H. M. S....	16,014	12,346	3,668	.....	28,892	25,882	3,010	.....
A. M. A.....	13,070	14,353	.....	1,283	24,550	25,861	.....	1,311
C. S. S. E. S...	1,933	1,640	293	.....	4,239	5,238	.....	999
C. B. M. R....	2,726	1,384	1,342	.....	4,600	7,458	.....	2,858
Annuity Fund..	647	1,577	.....	930	1,429	2,134	.....	705
Found. for Ed..	2,433	.....	2,433	.....	3,378	.....	3,378	.....
Total.....	$102,704	$98,583	$9,886	$5,765	$218,238	$222,285	$9,942	$13.989

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

THE AMERICAN MISSIONARY ASSOCIATION

Southern Cooperation

THE A. M. A. went into the South nearly eighty years ago, unwelcomed and distrusted; it has lived to see a wonderful transformation. The phenomenal progress which the Negroes, who have received the blessings of education, have made has changed opinions and sentiments of many of the superior white people of the South. They have not failed to see how wonderfully the Negro youth have applied themselves to take hold of knowledge, and how rapidly they have risen and are rising. They see them taking hold of economical problems successfully, developing administrative wisdom which contradicts all old-time opinions of their capacity and powers. These high-minded and far-seeing men and women in the South are earnestly seeking along with us to create a just and fair Christian sentiment and the practice of Christian ethics in race relations. They are seeking to meet racial relations fairly and squarely. They are living close to a difficult problem of tremendous importance to them, and to them often a trying one. We give all honor to those who are standing for a just and true apprehension and practice of Christian brotherhood. Every year adds to their numbers. Many cheerfully acknowledge the advancement which has come through our schools and institutions. They assure us on every hand of their appreciation. Not a few of these prophets and seers of a better future are trustees in our institutions, advisers and councillors and contributors. They know what these institutions are and are doing, and are grateful for them. They know that they are needed more and more, as the masses become enlightened, for their children and youth. Not alone do the inheritors of slavery need us, the very wisest and best that we can give, but these Southern people of vision all along our chain of schools assure us of their need of all that the A. M. A. can be and do to raise the standards of a race and to save it in character. Those who have not received the legacy of a truly Christian civilization and the right interpretation of it are millions yet. They need what we can bring to them, and the wise people of the South need what help we can bring to them also. We are greatly encouraged by the sympathy and cordial helpfulness of Southern educators who have the vision of a better day. Such a one is Bishop Bratton of Mississippi, who on our platform a few years ago had this to say of conditions in Mississippi:

"In the main, while the expressions of our effervescent political leaders are exaggerated, the majority of the white people of this section are not really interested in doing anything that will help the Negro to progress. They do not favor Negro education for fear that it will lead to social equality. They have not learned that race culture means race pride, and pride in race inevitably results in race segregation. They oppose the Negro's industrial progress because it brings race competition. They cannot see that intelligent industry is necessary to the development of our industrial opportunities, and the Negro is practically our only laborer. They oppose his religious progress for sundry reasons, the most preposterous of which is the belief, entertained by a small number, that he is an animal without a soul.

"There is left, however, a strong small number who are equally fearless, both by speech and action, in expressions and deeds of sympathy for the Negro. In every case the rule is that relations are not hostile. The gamut progresses from mildly tolerant to actively and sympathetically cooperative.

"One thing only seems to be assured beyond any controversy—that the influence of sane and pure Christian light and truth and the illimitable power of Christian love will make the pathway clearer as we walk, and remove, as these have done in the past, many an obstacle that seems as we approach utterly impossible.

"Your Association has been expending its large resources of thought and prayer and care and means upon the solution of this great race problem since the day when its missionaries and teachers set forth behind the opposing armies, bearing the message of love amidst the smoke of battle. You entered the field with unselfish, Christian purpose to accept your share of responsibility for the Negroes' emancipation, and to fulfill your measure of duty in fitting them for life under conditions of freedom. You met a people as distrustful of your motives as you were distrustful of their even possible interest in their former slaves. Looking back upon the story of the times, the mutual distrust seems only too sadly natural. I thank God that the day of misunderstanding and mistrust has passed, along with the tragedies of the Reconstruction era, and that Christian men of North and South may take sweet counsel together as brethren of the Father's family.

"You have done good unto the children of God in their need. You have through the many schools founded supplied teachers and preachers and other servants of the Lord in manifold fields of labor. I count it an honor to be connected with your Tougaloo University, which is my near neighbor, and whose excellent work I know at first hand. It has long been a blessing not only to its own neighborhood and county, but to the state and race which it serves. It is, in my judgment, the best school for Negroes in the state.

"Thus you are facing the problem of the Negro and thus contributing to its Christian solution. I have no presumptuous theories to propound. I believe it to be God's blessed task, and we, Christian citizens of his great Kingdom, his instruments, yoke-fellows with his Blessed Son, in the doing.

"Theories will never solve the problem. It must be worked out in life, under God's guidance, each generation setting itself faithfully and devoutly to the sacred task, and fulfilling the duties which are laid

upon its shoulders. Above all, we must not blind our eyes to the steep and rugged pathway over which the Negro race, our brethren in Christ Jesus, must ascend in their upward climb; nor must we deceive them about the sacrifice and pain and toil by which all races work out their temporal and spiritual regeneration. There are some from which we cannot save them. There are some from which we would not save them if we could. Amid all, we are with them in loving sympathy and helpfulness, ready to help them make the best and the most of their life, and the biggest use of their tragic difficulties and trials."

Our Mission Among the Colored Youth

By E. W. HUELSTER, D.D., *District Secretary of the American Missionary Association*

A RECENT trip through the South as a representative of the American Missionary Association confirmed impressions gained from four previous visits as a Chautauqua lecturer. During those summers the writer enjoyed the proverbial hospitality of some of the finest Southern homes. He was permitted the opportunity of studying the race problem from the Southerner's point of view. It was gratifying to know the Southerner's devotion and love for the faithful Negro servant. It is even more gratifying to be informed that there are outstanding Southerners who realize that the prejudice and discrimination against the descendants of a race of slaves must yield before an ever-increasing number of trained tradesmen and farmers, and that the vast army of colored men and women who are being trained in the elementary and secondary schools and colleges, by this very training not only deserve, but demand, fair play and a square deal.

E. W. HUELSTER, D.D.

Sixty-four years ago cultured Christian devotion responded to the cry of a baby race held in slavery and in the bonds of ignorance. The leaders in this Christian service were men and women of vision, patriots, high-minded missionaries. They were won by the helplessness of a people whose freedom was imminent. The schools and churches they planted, the deep and broad foundations they laid, made possible by religious convictions, personal privations and generous Christian giving, challenge this generation. It is not an idle question to ask whether the heirs of this heritage are equal to the building of the superstructure. This race, then in its infancy, morally and educationally, has grown with leaps and bounds and now projects a condition into our national life in importance second to none. Their multiplied number, their phenomenal increase in houses, lands and possessions, their response to the advantages of education, their proven ability in the professions, in science, art and literature, say more eloquently than words that America must reckon with the Negro.

It is not at all strange that the descendants of slavery who have been discriminated against and sometimes shamefully exploited and cruelly treated should frequently manifest an eager disposition for self-expression—this is no age where emphasis is put on *repression*—and give evidence of a self-assertiveness and obstreperousness that intensifies hatred and increases prejudice. For the ambition of the Negro we must have respect and his ambition must not be curbed, but encouraged and directed. When we remember that there are a million and a half or more mulattoes, people who are segregated as Negroes, but who show little or no trace of colored blood—and this number is not decreasing—it must be evident that there are dangers of race riot, that there is a real necessity for our inter-racial committees, and that at no time has it been more important that we have wise Christian leadership than it is today.

A visit to some of our schools where I was privileged to live in the dormitories and eat in the dining-rooms, address student bodies and enjoy conferences with president, teachers and students, has convinced me that our institutions are measuring up to the demands of the hour and that the administrators have preserved the traditions and spirit of its founders and that there has never been a time when we were more necessary and worthy of generous maintenance than we are today.

It seems evident to me that our policy of a mixed faculty is decidedly wise. With due respect to the leadership and scholarship of the colored members of the faculties, there seems to be a tremendous advantage in retaining the policy of the past as the most direct and best method of precept and example for inter-racial cooperation. Harmony and a singleness of purpose as evidenced among our teachers is winning more and more the respect of the Southerner, tends to continue the confidence of the supporters of these institutions, and gives a helpful religious leadership and social direction to the colored youth.

With the increase of education—and there is a most decided advance in the schools of the South—there must be forthcoming an intelligent Christian leadership to take the place of the erratic emotional religious domination that must soon pass away. This is one of the most difficult problems of our Association for we will have a generation without religious and Christian ideals unless the colored churches of the South be given the ability to furnish a Christian leadership that will retain the religious respect of the young educated Negro.

In this important field we are leading. We are developing a choice group of preachers and teachers who represent the best that there is in the church and school. I was privileged to observe what is going on in some of our schools. Talladega, with its good and growing equipment in the college and seminary, is giving a great account of itself under the wise leadership of President Sumner. At Tougaloo, with President Holmes, the same high standards obtain. President O'Brien, at Straight, in New Orleans, is recognized as the biggest educational asset for the colored youth in that great city. Miss Allen, at Athens, Mr. White, at Florence, and Mr. Ortman at Memphis, are meriting and receiving the respect of the white citizens in their communities. They are giving the very best of themselves in ministering to the colored people so that there will be a sane, safe and Christian leadership that will give to our country an asset instead of a tremendous liability.

If there is a minister or a layman who has any misgivings in regard to the American Missionary Association, or who doubts the worth of the Negro, a visit to these institutions with an open mind will convert him from the errors of his thinking and make him believe in the far-reaching, important service we are rendering to our national life and to the church of the living God. The Negro is an asset, not a liability—seeing is believing.

A Parable

OUR Savior was coming and great throngs were to welcome him and do him honor. People from far and near, from east and west, from north and south, black, white, red, yellow and brown were there, and still they came.

Never in the history of the world had such a crowd been gathered together.

Great stands were built along the way over which he was to pass, for every one wished to see him. The people who had the seating of this mass of folks were very anxious to have every thing just right, so they sent the white people into the best seats, giving to the others the darker ones, from which little could be seen, making the stand look like a great picture in a dark frame. When they looked at the result, it was not right. There was too much of one color in one place, so all were called down to the ground and the darker people were put at the very top too far away to get much from this man whom they had come to see; the lighter people were lower down. This, too, did not suit, it was not right; so once more everyone came to the ground, but just as the leaders were about to send the white people to the top, a sound, clear and sweet, came from the direction from which Jesus was to come, and the leaders said,—"Go quickly, we have no time to tell you where, but be ready to greet him when he comes,—for Christ is coming."

So up they went, without regard to color or kind, and as the Lord passed by every face was like unto his face, there were no rich or poor, there were no black or white, but all one great Brotherhood of the Shining Face, a real Christian band.

"Rain" in Detroit

By Secretary GEORGE L. CADY

NOTE: *For two years one of the most popular and successful plays in New York has been "Rain," in which Miss Jean Eagels has starred. It represents the story of a missionary who is visited in his station by a girl of his own race who is a woman of the street. Her blandishments win him to a life of immorality.*—EDITOR.

IT was a beautiful spring day and the sun was shining everywhere through Ford smoke. But "Rain" was in Detroit; not only in the theatre, but in the First Congregational Church. "Rain," having run for over two years in New York, had now come to capture and puzzle the people of the Auto-City. And it seems that theatre-ward came also the Reverend Gaius Glenn Atkins. It further appears that the said Dr. Atkins did not fall in love with the drama. He said so. It was my rare pleasure to have an opportunity to hear him say it. The rare English, the well-rounded sentences and the scathing criticism were good to hear.

New York had fallen for "Rain"—why not? It had about it all those elements which the transient theatre lovers, who mainly throng the Great White Way, had come to see. It had a fascinating sex problem; its morals were not so tame as to be uninteresting; and it ridiculed the minister and especially the missionary. Is that not enough? Dr. Atkins quoted one lady who had attended and had come away in high glee. She said: "I never did like missionaries anyway, and it did me good to see the missionary get his come-uppance"—if she really used that phrase we do not need to travel far across the Hudson to locate her birthplace. And, now, to hear the critic and ridiculer of the missionary get her come-uppance at the hands of this rare wielder of pure Anglo-Saxon was good. We had suffered again and again at the nauseating caricatures of the minister and the missionary on the stage and on the screen. How often we had writhed as we saw this sleek, serpentine, hand-washing, smirking, smiling parody of the cleric walk across the platform and vanish away too quickly to receive the kick we would willingly have administered if we had not reserved it for his creator some day. No wonder we chuckled as the not too gentle toe-push was adroitly administered by the speaker. And this is what he said in part:

"The stage when it wants the support of the church, complains that the church is not fair to it. The stage, if it really wants that support, would better consider whether it is fair to the church. A play, in which a minister is not a freak and religion a chance for a laugh or a sneer is the exception and not the rule. We min-

isters can stand it, and religion is able to look out for itself, but the men and women who are doing the truest Christian service in the world in far and lonely places where there are no white lights and no applauding crowds ought not to be crucified on the cross of a popular play.

"But I am not concerned about the play as a drama. I am greatly concerned with the wrong it does from first to last in the lines and between the lines, by direct statement and by innuendo, to the missionaries and missionary enterprises of the Christian church. For two years now, in one of the most powerful and largely attended plays of the time, a great wrong has been done to a body of men and women who are in their entirety the fine flower of modern Christian devotion.

"I can only match my knowledge of missionaries against the personal experience of the authors of the play. Whether they have ever known a Davidson or not personally, I do not know. I never have. I have known missionaries who were saints and statesmen and scholars and teachers and doctors and nurses and martyrs, men and women of ripe experience, young men and women of high devotion, cultured, human, charitable, loving; but never a Davidson—never—and I have known, seen and heard hundreds of missionaries.

"The impact of Western commerce and adventure and greed for gain and passion for empire on weaker, non-Christian peoples has been ruinous enough. Only the missionaries with their schools, churches and hospitals have carried the best of Christian America and Europe to the non-Christian lands and people."

Two days after, I listened to a remarkable address by Watts O. Pye as he told the story of his eighteen years in China. There was no stage setting out yonder in Shensi for the applause of the fun-loving crowd or to catch the rolling dollars at the ticket window; but just a quiet plodding devotion for eighteen long years and three hundred and sixty-five days in every one of those years. No white-faced, fawning, whining, hand-washing, insinuating screen-artist he, but a great big six-footer, rugged and muscular, and masculine every inch. This man would give the lie to every screen clergyman I have seen in all the years. A soul-saver? Yes, of course, but a builder of seven hundred miles of good, hard roads, reducing the probability of famine forever; an agricultural expert who has introduced the potato, taught the people how to use and sell their walnut crop, formerly a pest, and helped to make the peanut in China a means of economic independence for thousands of Chinese on the verge of starvation.

Is there not some way we can get theatre patrons, ever seeking new sensations, to come into the presence of such a man as Pye and let the fresh air of his vigorous manhood and constructive statesmanship blow the poison of "Rain" out of their systems? And if there is one Davidson somewhere—which all who know anything about missions have ample cause to doubt—there are hundreds of Pyes.

Not Scheduled

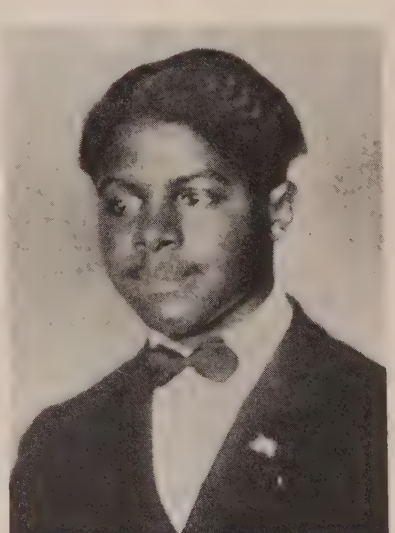
By FRED LESLIE BROWNLEE

SECRETARIES like trainmen travel on scheduled time. And, like modern salesmen, they usually travel by night and work by day. Now and then, however, an unscheduled engagement bids them sit quietly and enjoy what others have scheduled. Such was my pleasant experience one Sunday afternoon in Charleston, South Carolina.

The Junior Grade of Avery Normal Institute featured one of its students, Arthur Nathaniel Bluntt, Jr., in a Pre-Lenten piano recital. The school auditorium was filled to overflowing. The hour was twilight. The program was well selected and well rendered. The audience was appreciative.

The students were greatly encouraged. The affair was their own. They suggested it, prepared the program, did the advertising, and managed every detail. A silver offering was taken to aid in the purchase of needed science equipment for the school.

Such an enterprise should be encouraged. It is rare in these days of jazz and motoring. Sometimes we wonder if we should not be more thankful for the things that are shut out of our lives than for the myriad of opportunities for pleasure which present themselves in kaleidoscopic fashion to both youth and age today. Colored boys and girls find more shut than open doors in Charleston when it comes to amusements and recreations. Shut out from the noisy, frivolous, brainless and fatiguing recreations of a commercial and materialistic age, the juniors of Avery Institute of their own free will turn to more spiritual and lasting pleasures by listening to each other appreciatively render the masterpieces of Heller, Mendelssohn, Matti, Mascagni, Dett, Campani, Leschetizky, Couchois and Schumann. We rejoice with the Avery students in the splendid things they are doing for themselves and the inspiration and joy they are giving to others. All over the Southland in our school auditoriums concerts like this one are held from time to time; and the listening visitor is reminded in a most convincing way that the Fisk Singers and Roland Hayes and Harry Burleigh are no "accidents," but the flowers of a great garden of music which flourishes luxuriantly among the Negro people and which enriches our none too productive American art life.



ARTHUR NATHANIEL BLUNTT, JR.

A Born Musician

WHEN only a small lad, John Donovan Moore begged his mother almost daily to get him a musical instrument. She was a poor widow, earning the living for her son and herself by hard work. Money was scarce. One day, John found a secondhand organ for sale in a music store. The price was thirty-five dollars. John went home, and gave his mother no rest until she did something about that organ. She had just received five dollars for some work which she had finished, and finally threw the bill to John.

JOHN DONOVAN MOORE

He ran to the store. In a little while the organ was delivered and installed in their home. John could not contain himself for joy. His mother was bewildered at the thought of meeting the deferred payments. He stayed with the organ, and she returned to her work. Later, she stopped to listen. Some one was playing old, familiar hymns in a marvelous way. She said to herself, "John has gotten some one to try out his organ for him." John had never had a music lesson. The music continued. At last Mrs. Moore tiptoed to the parlor to see who was playing. To her surprise, she found John alone seated at the organ.

From the Simonton Public School, John went to Avery Normal Institute, an A. M. A. school, and was graduated in the class of 1899. He took up the study of music under Madame Lee Gleason, and continued with her four years. When she gave up her classes in music in Charleston, she recommended Mr. Moore as most capable to carry on her work. Here his career as music teacher began. His further studies came at intervals when opportunity and circumstances permitted.

He studied the organ and piano under Professor Theodore Saulin, Charleston, for five years except during the summer months when he attended the courses in organ and piano at the New England Conservatory, Boston, Massachusetts. His last teacher was Professor Bushweiller, with whom he studied two years in Charleston.

Some of his special work includes the preparation and presentation of the following cantatas and operettas: Belshazzar, Saul, Daniel, Esther, Joseph's Bondage, the Mikado, Sylvia and Yokohama Maid. He was accompanist for Sidney Woodward, tenor, six years, and also the general impromptu accompanist for all soloists who came to Charleston previously unprovided for. The position of organist at the large Centenary Methodist Episcopal Church has been held by Mr. Moore for twenty-five consecutive years. His classes in piano are always large. A few study the organ also.

Among the many of his pupils who have done well, the most prominent is William Sanford Lawrence, who is now the accompanist for Roland Hayes. Mr. Lawrence is also an Avery graduate. Miss Maude H. Smith, a graduate of Avery and of the music department of Fisk University, and now in charge of the music at Avery, was a pupil of Mr. Moore.

Mr. Moore has appeared as organist at the dedication of practically every organ that has been installed in the colored churches of his native city, and also at the dedication of the ten thousand dollar organ at State College, Orangeburg, South Carolina. In recognition of his unusual ability and services, the State College has made him associate organist at the college, and has conferred on him the degree of Master of Arts in Music.

Mother Moore is now an elderly woman, broken in health. For years her devoted son has cared for her every want. In his affections she is second not even to his art. The investment in the second-hand organ has kept her and him through many happy years, and was the means of expressing the soul of one born to be a musician.

Who Pays the Bills?

A FINANCIAL study of the A. M. A. schools is at once rewarding and encouraging. On the average, the schools are fifty per cent self-supporting. When one considers the fact that the Negro who owns any property at all in a community which provides no schools for his children is triple taxed, the situation is phenomenal. First, he is taxed because he owns property, and some of his money must help support schools for children of the white race. Second, he pays tuition to send his child to a mission school. And third, he makes a voluntary offering to assist in sustaining the general work of the missionary board.

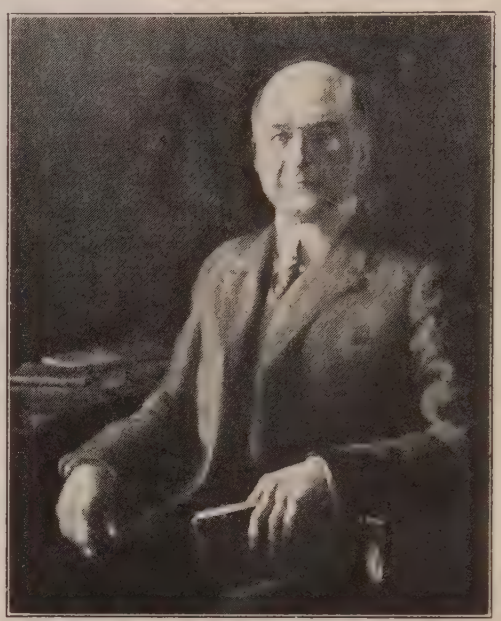
For the past few years the total annual receipts from tuitions have amounted to one hundred thousand dollars. This is almost one-third the sum received by the A. M. A. annually from all the Congregational churches of America, including the women's societies, young people's societies and Sunday Schools.

Better than all of this, however, is the good news telling the results of the Lincoln Day offerings in A. M. A. schools. This year these offerings total one thousand dollars, one hundred per cent more than last year. In some places economic conditions have been such as to discourage the hope of any free-will offerings. It has been doubtful whether or not even

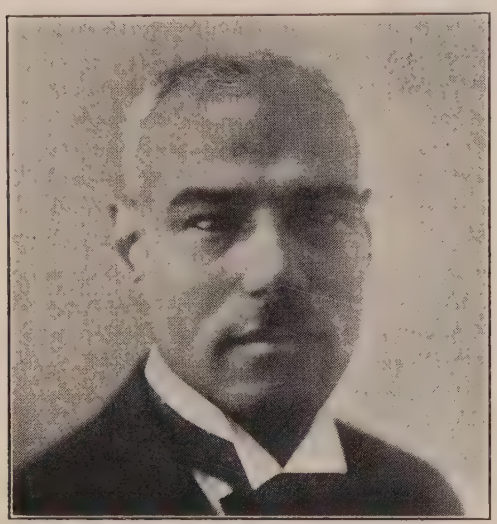
tuition fees could be collected. Nevertheless, to date, tuition receipts are several thousands of dollars in excess of the receipts for the same months last year. More remarkable still, at Cappahosic, Virginia, where the people are largely dependent on the sale of oysters, and during the very worst year for oysters we were surprised and made humble on receipt of a Lincoln Day offering amounting to one hundred and nineteen dollars. Proportionately, we are wondering if any Congregational church or Sunday School has ever done as well. From San Mateo, New Mexico, twenty-five miles from a railroad, came an offering of seventy-six pennies, which was matched by an equal amount from the principal. When one knows how difficult it is to make a living at San Mateo, seventy-six cents sounds like as many dollars.

Beneficence and Gratitude

IN appreciation of the good will and generosity of Mr. Pierre S. Du Pont, who recently completed a magnificent high school for colored youth in their city, the colored people of Wilmington, Delaware, selected Mr. Edwin Augustus Harleston to paint a picture of Mr. Du Pont as a token of their gratitude. Mrs. Du Point considers the picture the best ever made of her husband. Recently, the picture was unveiled with appropriate ceremonies in the state capitol at Wilmington, where it will remain as a reminder of the generosity of a noble man and the appreciation of a grateful people.



MR. PIERRE S. DU PONT



MR. EDWIN AUGUSTUS HARLESTON

Mr. Harleston is a graduate of Avery Institute and Atlanta University. He is now at work on a portrait of President Ware. His works have been exhibited on several notable occasions, and have received significant recognition.

Students From Africa in Talladega College

Teacher's Letter From Talladega, Alabama

I WONDER if you know about our African, Jonas Soma. He came to us three years ago, not knowing any English, and to me it has been interesting to watch his development in the study that he must have done in order to understand other subjects, for the study of English is only that he may get in our school what he cannot get in the Portuguese language and studies that he must have when he goes back to Africa, were the Portuguese language is the only one that may be used in the schools or by the missionaries. He had received good training in the manual school of missions and knows how to do many things well. He is an excellent tailor and for two years earned nearly enough to pay his expenses,—that is, board and tuition,—by tailoring and doing various kinds of repairing, at which he is a genius. He is now spending his last year with us and is taking special studies instead of the regular grade work.

In order to get time for these studies, he was obliged to do less work, which made it necessary for him to have help outside. At first he was disturbed to have this help as he thought it meant charity, but he was shown that others might like to help Africa and could do so by helping him. When I told him I would give him music, he made the same objections. Others have helped, and the way is financially clear for the year, so that he is assured that "seeking first the Kingdom of God," these other things have been added. This is his own suggestion and he is happy to know that there is no need of anxiety. He will go to Portugal for study for a year, possibly two years, and then he will be ready to teach in some of the stations of the mission.

Of course, we are all interested in the work of the McDowells. Our church, Sunday School and Christian Endeavor Society are all contributors to Mr. McDowell's work and as he is a graduate of our theological seminary we are proud and glad to own him as one of us. There are two other Africans in the seminary from Southern Africa; they have had a good English training and speak quite easily, even fluently in one case. These are earnest, devoted men who will live for the uplift and help of their race.

Alabama State Conference Held at Talladega, Alabama

By Professor C. A. JAQUITH

TALLADEGA is becoming a favorite place for conventions and conferences. Last fall the presidents and principals of the A. M. A. schools enjoyed a profitable meeting here. The Young Women's Christian Association will hold its third successive conference here in June and this week the Congregational Conference of the State of Alabama is here.

Friday our students listened with intense interest while Rev. Dr. Brown, President of Euphrates College, told the thrilling story of Armenian students in the hands of Turks. The story made other people's troubles seem small. When men and women students can suffer death and worse for their principles, we can but be inspired to be heroic. Though eighty odd years of age, Dr. Brown is a wonder of youthful enthusiasm, and we were by no means satisfied after hearing him twice.

Following this was a song recital in DeForest Chapel, at which the delegates to the conference were guests. The powerful voice of the soloist, Mrs. Charlotte Murray, of New York, was under fine control and her singing gave great pleasure.

Another personally conducted tour in charge of our A. M. A. Secretary, Dr. G. L. Cady, brought to Talladega and the Conference on Saturday, Superintendent W. H. Rollins, of the New York Congregational Home Missionary Society; Secretary E. R. Stearns, of the New Hampshire Home Missionary Society, and Superintendent T. R. Faville, of the Wisconsin Home Missionary Society; and on Sunday a prominent layman, Mr. Warner, of Wisconsin, joined the party. On Sunday students and delegates listened to an earnest sermon from Rev. Mr. Faville; on Sunday afternoon Rev. Dr. Rollins showed a most sympathetic and comprehensive understanding of Talladega's work through his experience as President of Fairmount College, which had a similar mission of Christian education in the West. Rev. Dr. Stearns brought a message of helpfulness and courage from New England. Sunday evening Dr. Cady gave a characteristic address, in which he referred to the lost art of conversation, which he found replaced by the passionate devotion to the cross-word puzzle. Then he launched out into a vigorous discussion of the cross-word puzzle that statesmen and missionaries face today.

Our own missionary in Africa, Rev. H. C. McDowell, spoke his farewell words to the Alabama and Talladega friends and the impression made on our hearts is one that will not soon be forgotten. His furlough this year has been anything but a vacation, for he has spoken over three hundred times and visited almost all the colored Congregational churches North and South, besides addressing conventions of the American Board, the A. M. A., the Federal Council, the Washington Missionary Convention, Young Women's Christian Association, Young Men's Christian Association, and state conventions. His friends deeply sympathize with him in his disappointment that the work he started in Gilangue, West Africa, probably cannot be enlarged as he had hoped, by the addition of a doctor, or nurse, or even teacher. Many young people are now waiting there in Africa for the dormitory, for which they have prayed, that they might be admitted to a Christian school, and which cannot be built for lack of money. A native chief waits expectantly for the greater opportunities, "so my people," he says, "can prepare themselves for the better things that the coming years will bring."

The Woman's Missionary Union addressed by Mrs. McDowell was one of the most successful meetings for years. It occupied the entire day, Friday, concluding with an impressive pageant by the college Young Women's Christian Association. Among the most active members and officers is Mrs. F. A. Sumner, to whom much credit is due for the special features of the meeting.

The conference adopted the apportionment plan as presented, discussed budgets and every member canvass, and reelected Rev. E. C. Lawrence, moderator for the coming year.

At the session Saturday afternoon there was a discussion of the new plans for dividing the work of the A. M. A. and merging it with the Home Missionary Society and the Education Society. Among the reasons for retaining the A. M. A. in its integrity as given by members of the Conference were: that the A. M. A. had the confidence of the colored people as no other organization had; that white and colored churches could not be combined under one society and leadership in the South at present; that any lack of increase in the colored Congregational churches was due to conditions that a transfer to another society would not change; that the A. M. A. understood the Negro, the needs of the schools, the difficulties and dangers in the race situation and was prepared to handle the Negro problem more wisely than any other association could do; that the A. M. A. centered interest and gifts upon Negro work better than any society representing an amalgamation of interests could do; that in critical situations which are liable to arise at any time the interests of the Negro could be better safeguarded by the A. M. A., which had for two or three generations loved, worked for and educated a needy race; that the mass of Negroes had none too much confidence in the white man, and that this is not the time to unsettle race conditions in the South by any shift which might give either unfriendly or uninformed councillors new opportunities for influence unfavorable to the true progress of the race.

Student Activities at Tougaloo College

By LILLIAN W. VOORHEES, A.M., *Head of Department of English, Tougaloo College*

THREE student organizations which were prominent in Tougaloo life for years have recently passed out of existence. They died partly because some of their activities of an oratorical nature were out of date, and partly because the most vital and worth-while activities remaining had been incorporated in the regular work of the department of English. With the change in curriculum and the coming of the so-called "socialized recitation," weekly class programs dependent upon student initiative for discussion of current literature and current events, became an accepted part of the regular order; new student organizations have grown out of classroom activity or activities allied with the classroom. This is true of the student publication, *The T. C. Flyer,* and of a more recent organization, the Robeson Dramatic Club. Besides these, Tougaloo boasts three other student organizations, the Athletic Association, the Young Men's and Young Women's Christian Association and the Boys' Welfare Committee. Each of these organizations is not only not dead but very much alive and worth a word of explanation.

BEARD HALL, TOUGALOO COLLEGE

The T. C. Flyer

The T. C. Flyer is published monthly. It has four well-defined sections: the editorial and literary section; news; jokes; and advertisements. The two original objects of the publication are still prominent,—namely: (1) to encourage good writing and serve as an incentive for better work in English; (2) to furnish an opportunity for training of students and development of student initiative through the functions of such an organization. Candidates for the various offices are nominated by the department of English on the basis of good scholarship, literary ability and standing in English, and general qualifications for leadership. The head of the department of English is ex-officio adviser of the staff. Officers elected at large are an editor from the college department who is ex-officio editor-in-chief, one editor from each grade in the academy, a business manager and assistant, and an advertising manager and assistant. Within the staff are elected a soliciting editor, a joke editor, a news editor, and a secretary to the staff.

The Flyer is still in its infancy even though considerable progress has been made. The first issues came out in nineteen hundred and nineteen as a project of the Business English Class. They were crude papers indeed. The paper hardly ever exceeded eight pages and the jokes usually took up the first printed page. The pages were at first pinned together with common pins. The paper is now larger than ever before and comes out more regularly. Advertisements have been a considerable aid to the publication, especially in finance.

The Robeson Dramatic Club

The Robeson Dramatic Club was organized in February, 1925, at the beginning of the second semester. During the last seven or eight years there has been a steadily growing interest in dramatics at Tougaloo. The records show an average of five plays produced each year. Among the number are such plays as "Daddy Long-Legs," "The Man From Home," "Nothing but the Truth," "Merely Mary Ann," "The Importance of Being Earnest," and "Fashion." Enthusiastic student actors who had been taking part in these plays waited on the department of English and asked for a club; their enthusiasm brought it into being.

Membership is limited to students above the tenth grade. At the organization meeting, thirty charter members were present who had taken part in at least

one play, were passing creditably in all subjects and presented a good record for conduct. New members may be admitted by meeting the same scholarship and conduct requirements and either taking part in a play or trying out before the club. Alumni who have been prominent in dramatics while in school and have left a good record for scholarship and conduct may be elected to honorary membership.

The purpose of the club is threefold:

1. To promote the appreciation and production of the best plays in Tougaloo College.
2. To foster and develop in so far as possible, creative talent, especially in writing folk plays for the National Negro Theatre.
3. To train student coaches in order to promote community dramatics.

The club meets from seven to eight o'clock each Monday night. The meetings thus far have included practice coaching, a demonstration of dramatization of folk stories for third and fourth grade children, discussion and listing of bibliography for community drama. Just now, the club is studying the plays of 1924 in the traveling library study course of the Drama League of America. The members are an enthusiastic and ambitious group, eager to make the club worthy of its name, eager, like Mr. Robeson himself, to realize for their race its artistic possibilities and enrich the world by a genuine contribution to art.

The Athletic Association

Little needs to be said of this organization as it explains itself. It includes practically the whole student body and functions in raising money for athletic equipment, in making arrangements for games in season under the leadership of the athletic director and coach.

The Christian Associations

Though the Christian Associations are of long standing in the college, they have, perhaps, never been more active than now. The vitality of the associations is evidenced not only by their efforts on the campus, but by their responsibilities and interests abroad. For two years past the president of the Tougaloo Young Men's Christian Association has been chairman of the state council, a position of responsibility which is indicative of the quality of Tougaloo's student leadership. Miss Louise Walker, undergraduate representative of the local Young Women's Christian Association, is a member of the summer conference committee which functions by correspondence through the council for the Southern District, a position which involves much responsibility.

Both associations have strong missionary interests. In addition to the thirty dollars sent for home work, the young men send about thirty-five dollars each year to Mr. Max Yergan, the Young Men's Christian Association missionary to Africa. Similarly, the young women, each year, in addition to their contribution to support of the National Board, and the raising of their summer conference fund, which amounts to about one hundred dollars, have a share in the support of Mr. and Mrs. Meacham and Mr. and Mrs. McDowell in Africa, and pay for the schooling of a little girl in India at Arruppkottai, where Mr. and Mrs. Emmons White are at work.

The missionary interest has grown also through regular correspondence with those who represent us on the foreign field. The young men and women of our associations will welcome Mr. and Mrs. McDowell's visit not as a return of long lost friends, but as an opportunity to grasp the hands of friends for whom they have been feeling a deepening regard these five long years and to whose hearts and work they have been constantly near.

Perhaps the most appealing form that the Christian Association spirit takes on the campus is the responsibility which the older students feel for the younger. This feeling is evidenced in the Big Sister Movement in the Young Women's Christian Association, which begins at the opening of school and continues through Commencement. Though there is no sub-organization in the Young Men's Christian Association which exactly corresponds, an independent organization, the Boys' Welfare Committee, already mentioned, performs a similar service. It consists of five members elected at a mass meeting of the young men. This committee works in cooperation with the authorities of the school in furthering the welfare of the young men. The authorities of the school feel free to refer problems under consideration to the committee and vice versa. The secret of the success of such organizations, of course, lies in cooperation and mutual confidence. There seems to be a growing emphasis in the local associations as well as in the national movement, upon the oneness of student and faculty interests and a corresponding effort to secure that essential unity of feeling.

The excerpts which we take from *T. C. Flyer* will give those interested in Tougaloo an inlook upon its spirit and character.

Concerning Good Resolutions

There are many resolutions made in Tougaloo College on the first of the year and broken before the day is over, and many are made and kept. But there are a few I should like to see adopted and kept.

First, I should like for the bell boy to resolve not to ring the rising bell at the times when I am sleepy: not to ring the bell when I have a theme to write and have just started it about five minutes before time for the bell; when I am reading an interesting book in the study hall or writing a letter to my best friend; or when I am telling my roommate about a thrilling play I saw on the screen, or she is telling me about one she has seen. Last but not least, he should resolve not to ring the bell when I am not ready for meals. I should like the teachers to resolve not to have tests and experiments and themes so regularly. I wish our matron would resolve not to punish us when a rule is broken, and especially not to make us sit on the green lounge after school.—ERNESTINE WILSON.

The Men Who Fought for Our Country

America, it was for you that brave men gave their lives, left their children and their wives. They crossed the great Atlantic; they went over hill and fertile farms, crossed valley and streams.

America, it was for you that noble men gave their lives, to dare and to do, and forever be true. Day and night they fought, until peace, they brought.

Give honor and praise to the boys who were so

brave, who gave their lives, other lives to save, for the red, white and blue, and to it forever to be true. —ARTEMESE FLEMING.

An Old Timer Retrospects

"Yes, we had some good times in those days, and we learned something, too. We learned how to make short speeches; quick rebuttals were mastered; parliamentary law was practiced; rudiments of a political campaign were grasped; and we learned poise, self-control, and confidence in ourselves. Those are some of the things that we need when we begin to strike out for ourselves and everyone does not get them in school." A pause, and he continued musing as he ran the pencil through his fast-graying hair. "But times do change."

A Decided Change

Browne: Since I bought a car, I don't have to walk to the bank to make my deposits.
Block: You ride there?
Browne: No. I don't make any.—SIM.

Spring

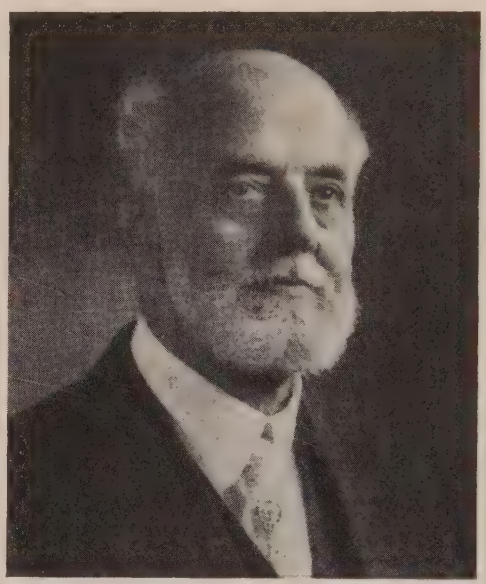
The wind kissed the rose,
And whispered, "Spring is here."
The rose told the robin, her lover, dear.
The robin who could never keep a thing,
Opened wide his mouth and began to sing,
"Spring is here, spring is here!"
Then all nature took up the refrain and sang,
"Spring is here, spring is here!"

OLIVIA HUNTER

Avery Institute

By GEORGE E. PADDACK, D.D., *Pastor of Circular Church, Charleston, South Carolina*

THE outstanding work of the A. M. A. in Charleston is Avery Institute. Too much cannot be said for its work among the colored people of the city of Charleston and Charleston County. Its influence is felt in every school district of the county. More than ninety per cent of all the colored teachers in the city and county schools received their training in Avery. It is the only high school for colored young people in Charleston. The grade school work of the colored people has been and is well taken care of by the Charleston School Board. They have as finely built houses as are to be found in any city. They are under the supervision of the city superintendent, who holds the standard of the colored schools up to high level. The school board, however, does not feel the need of a high school for colored young people. The attempt has been made a number of times to induce the board to take over Avery. But it steadily refuses. I think it will be a long time before they will see the necessity. The policy of the A. M. A. to withdraw from high school work and give more attention to rural work in the main is good. I have no criticism of it whatever, but I do feel that it would be a mistake to withdraw from Avery at the present time. Charleston is a "Southern city" in a sense that is not to be found in any other Southern city of its size. Very few Northerners live in Charleston—not enough to have any influence upon the popular feelings and opinions of the city as a whole. They are of the best Southern type. The most of the people who live in Charleston were born in Charleston, and they are very cautious about changing the old, established customs. If you wish to find the old Southern chivalry with all its friendliness and kindliness, come to Charleston. You will find it here among its homes, in its churches, in all its social organizations. If there are trouble and distress in a colored family, the Charleston people are quick to come to their relief, but there is a strong feeling that the grammar grades are as far as the colored youth should be taught. This is a condition which will not be overcome in one generation or two. If some great industrial plant should come to Charleston and bring a large influx of outside people, the change might be seen in a short time, but that condition does not prevail now. For that reason, Avery has a unique place among the schools of the A. M. A. It would be a sad loss to all this section to have the influence of Avery taken from it. Professor Cox, the principal of Avery, is a rare man. He is a man whose culture and personality impress all who come to know him. His influence on the students of Avery is of the very best. He has gathered about him a faculty of splendid colored men and women. Their ideals are as high as anything I have seen in our Northern schools. They are doing more with an inadequate equipment than would seem possible. The sacrifices they are making in order to keep the school going make one think of the sacrifices of the faculties of Oberlin and Olivet and Yankton and Grinnell in the days of their beginnings. Some of the Olivet students may remember when Professor Hosford used to take the stove for the sun, his own body for the earth and a ball in his hand for the moon, and demonstrate to such men as John and Walter Barrows and a lot of other men and women who have made a place for themselves in the world how the planetary system moved. When Dr. Cady was at Olivet, they had something a little better.



GEORGE E. PADDACK, D.D.

The Avery faculty make me think of Professor Hosford. They interest and instruct their pupils with a woefully poor equipment. So long as the conditions are as they are, I am firmly of the opinion that a great loss would be sustained if the A. M. A. should withdraw its support. I am speaking from what I think to be a better understanding of the conditions than could be obtained by a few days' study of them.

The First National Inter-Racial Conference

Cincinnati, Ohio, March 25-27, 1925

By Secretary LEIPER

THE increasing reliance placed by all constructive forces working for inter-racial harmony upon mutual understandings, reached through conference, was continually in evidence at the recent Inter-Racial Conference, held under the joint auspices of the Commission on Inter-Racial and the Federal Council's Commission on the church and race relations at Cincinnati, Ohio.

The conference was under the very able leadership of Doctor George B. Haynes, although with characteristic modesty he kept himself in the background. There were about two hundred delegates present, both white and colored, representing a large number of organizations throughout the United States; judges, bishops, lawyers, newspaper men, labor leaders, mission administrators, psychologists, sociologists, educational experts, school principals, college presidents and social workers of both races constituted what a Cincinnati newspaper man characterized as "a high-brow aggregation." Phi Beta Kappa keys were as common as glasses on an average university group. There was about the whole conference an atmosphere of practical earnestness, scientific precision, and the highest Christian brotherliness. There were few fireworks, although now and then the speakers lifted their hearers to high inspiration.

What It Was All About

There were nine subjects for consideration in the three days of conference. They were:

Race relations in publicity, health, housing, social agencies, the church, industry, courts, schools and colleges; and finally:

The growth of the Inter-Racial Movement.

The method followed in the discussion was somewhat unique. When the topic for a given session was announced, the forum leaders—appointed in advance—made a brief statement of what information they were anxious to get from the delegates. There followed half an hour of suggestions from the floor, with very often a deluge of facts. The forum committee then withdrew to decide what major points should be discussed more fully. While they were deliberating, an address was delivered by some specialist, at the close of which the committee returned and guided a further forty minutes of discussion. Professor Robinson has reminded us that "many persons suppose themselves to be thinking when they are merely rearranging their prejudices." Real group thinking is possible only on the basis of information—well ordered, authoritative, integrated. Such information was available in the discussions carried on by the method indicated.

In spite of this most excellent method for handling the discussion, it was difficult to keep the delegates on the main tracks because of the multiplicity of interests represented. If there was anything about the conference which occasioned slight regret, it was that some of the discussions tended to become superficial because of the pressure of time—leading to mere "rearrangement of prejudices" in the place of group thinking. The spirit and attitude of all those present were a tonic such as one needs in this land of terrific race prejudice and "color blindness."

Real Cooperation of Minds

It was noteworthy that the same high quality of thinking, and the same thorough-going Christian idealism characterized the addresses of the representatives of both races. Recalling the infamous remark of Calhoun: "Show me a Nigger who can conjugate a Latin verb and I will believe that he is human," one could not but rejoice in the abundant evidence of a keen, intellectual ability evenly distributed. There were men and women present who, if they had reason to do so, could not only conjugate Latin verbs, but prepare Latin Grammars and write poetry in that ancient tongue about the vanity of human nature, particularly some varieties of the Nordic sort. Had there been a failure in the electric light system of Cincinnati in the course of one of the sessions, it would have taken a super-expert to tell whether the scholarly and well phrased thought of the address was proceeding from a Nordic or a Negro mind. Could some of the founders of the A. M. A. have been present at this conference, it is easy to imagine that tears of joy and shouts of triumph would have borne witness to their appreciation of the significance of such a gathering.

The High Points

In such a brief account as is here possible, only a few of the outstanding addresses can even be mentioned. There was the sincere and touching address by old Judge John F. Hager, of Kentucky, who recounted vividly his recollection of the Emancipation Proclamation, and the progress that has been made since then. There was the brief but telling statement by a young white college girl from South Carolina, concerning the vision which had come to her of the meaning of Christian brotherliness, and the joy which she was finding in an inter-racial group at Ohio State University. There was the contribution to the discussion of "Schools and Colleges in Race Relations," by a young Vanderbilt University student, whose emphasis was refreshingly indicative of the spirit of the New South. It is worth noting that both these young college students went to dine with Negro delegates and gave practical evidence of the reality of their convictions. There was a magnificent address by Doctor C. V. Roman, lecturer on public health at Fisk University, and Meharry Medical College, a Negro edu-

cated in Canada but resident for many years in Nashville, Tennessee. There were other notable addresses: For example, those by President John Hope, Morehouse College; Doctor Alva W. Taylor, of Indianapolis; Mr. Forrester B. Washington, of the Armstrong League, Philadelphia; Professor Herbert A. Miller, of the Department of Sociology, Ohio State University, son-in-law of President Cravath of Fisk; Doctor Will W. Alexander, and Doctor George Sherwood Eddy.

Some of the stirring moments of the conference were those experienced by delegates during the evening session on the second day when fifteen hundred people crowded a beautiful Jewish synagogue, and were held in deep attention for more than two hours by those who spoke on the underlying causes of race prejudice and its cure. The president of the synagogue made an address of welcome and many members were present to show their good-will toward this group of Christian white and Negro leaders who are standing for a practical application of the ideals of the greatest Jew of all—Jesus of Nazareth.

The full report of the proceedings of the conference with the numerous informing addresses and the thought-provoking discussions will be published in the near future. This volume will be of value in many ways, and particularly in serving to convince those who may be skeptical that this inter-racial movement is working on sound foundations toward real solutions for one of the World's gravest human problems. In the face of the pseudo-science of Stoddard and Grant and Wiggam, with their loud alarmist cries, such a book will present an array of facts which the real scientist must take into consideration when he views impartially the past, present and future of the complex races that compose the great and universal human family.

The A. M. A. was represented in many ways at the conference. A great many of the delegates were graduates of our schools. The organizer of the conference, Dr. Haynes, is a Fisk alumnus and a former member of the faculty. Principal George N. White, M. A., newly appointed Associate Secretary, Dean James T. Cater, of Talladega College, and Associate Secretary Leiper, represented the Association officially.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for March and for the six months of the fiscal year to **March 31.**

RECEIPTS FOR MARCH
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924	$8,017.70	$3,500.63	$6,295.53	$17,813.86	$9,068.37	$26,882.23
1925	8,657.86	4,567.76	12,985.90	26,211.52	5,247.26	31,458.78
Increase	$640.16	$1,067.13	$6,690.37	$8,397.66	.....	$4,576.55
Decrease	.....	.....	.....	.....	$3,821.11	.....

RECEIPTS FOR SIX MONTHS TO MARCH 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$145,704.81	$53,332.82	$8,055.83	$207,093.46	$50,875.66	$257,969.12
1924-25	147,000.96	49,220.56	7,708.40	203,929.92	35,259.64	239,189.56
Increase	$1,296.15	.....	.....	.....	.....	.....
Decrease	.....	$4,112.26	$347.43	$3,163.54	$15,616.02	$18,779.56

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$1,810.90	$3,057.65	$34,221.84	$39,090.39	.....	$39,090.39
1924-25	1,710.60	3,279.83	42,026.93	47,017.36	$50.00	47,067.36
Increase	.....	$222.18	$7,805.09	$7,926.97	$50.00	$7,976.97
Decrease	$100.30	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS SIX MONTHS

RECEIPTS	1923-24	1924-25	Increase	Decrease
Available for Appropriations	$257,969.12	$239,189.56	.....	$18,779.56
Designated by Contributors	39,090.39	47,067.36	$7,976.97	.....
TOTAL RECEIPTS	$297,059.51	$286,256.92	.....	$10,802.59

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MARCH, 1925

Income for March from Investments	$4,448.13
Previously acknowledged	32,193.95
	$36,642.08

CONGREGATIONAL HOME MISSIONARY SOCIETY

A YALE BAND of six or seven men is headed for Montana this summer. Three or four will graduate this spring and will probably remain for permanent work. Superintendent Johnson is appealing to them to give the first three years of their ministry to missionary fields.

A systematic survey of the Plateau Valley, Colorado, in which is located the Collbran Larger Parish, is being carried on by the ministers in charge, under the direction of Dr. A. E. Holt, of Chicago Seminary. The survey will cover the economic and social life, in order to visualize the conditions under which parish work is done.

An outstanding event of interest in Maryland during 1924 was the coming back of Associate Church, Baltimore. Just a year ago it seemed that this historic church must close the doors of its noble edifice. The congregation was scattered, the building in need of extensive repairs, and little money was available for current expenses. Early in the year Rev. Juett Noble McDonald was called to the pastorate. He has wrought wonders in the life of the church. All departments have been organized for effective work.

Under a special arrangement, the National Home Missionary Society takes charge of the work in Missouri centering at Grandin, with outlying stations which will make a large field. The district comprises several counties in Southwestern Missouri and will be administered by Dr. Ricker in connection with his work in the Central South. Rev. F. G. Wangelin, of Dawn, Missouri, will undertake the work as pastor, beginning May first. He will be assisted during the summer by a competent student whose main task will be to make a special study or survey of the field, also serving outlying points.

The Permanent Interdenominational Council on Spanish-Speaking Work in the Southwest held its thirteenth annual meeting in the First Methodist Episcopal Church of Los Angeles, California, December 16-18, 1924. This Council is composed of Board representatives, superintendents and missionaries doing social, educational and evangelistic work in the states of Texas, New Mexico, Arizona, California, Colorado and adjacent areas in other states. An interesting and varied program was given, and the findings reports are of unusual value to all who are interested in the Spanish-speaking work.

The full-page advertisement of the Society which appeared in *The Congregationalist* for March fifth aroused widespread interest. Answers were received from California, Kansas, Missouri, Minnesota, Illinois, Wisconsin, Ohio, Georgia, New York, Massachusetts and New Hampshire. First prizes of a year's subscription to this magazine were awarded to Mrs. J. L. Read, North Topeka; Mrs. Kimball B. Fletcher, Chicago; Mrs. E. W. Peet, New York City; Mrs. B. F. Finkel, Springfield, Missouri; Mrs. Herman F. Swartz, Berkeley, California; Mrs. Mary T. Chaney, Minneapolis; Mrs. Nellie Therme, Minneapolis, and Mrs. J. W. White, Winchester, New Hampshire.

Teachers, pastors, editors, community workers, writers, and everyone interested in the foreign-speaking peoples in our midst, are indebted to Miss Amy Blanche Greene and Dr. Frederic A. Gould for the Handbook-Bibliography of Foreign Language Groups in the United States and Canada, which they have compiled for the Committee on New Americans of the Home Missions Council and the Council of Women for Home Missions. It gives, briefly, yet comprehensively, facts and books which are constantly needed in the study of the large number of racial groups in this country. We prophesy for this valuable compilation a place in most ministerial and missionary libraries.

Four outstanding pieces of work in the Department of Negro Work in the North during the year just closed are as follows:

1. The completion of the purchase of the Jewish Temple at East Fifty-fifth Street, Cleveland, Ohio, by the Mt. Zion Church. This organization is today the most prominent colored church in the city.
2. The doubling of the membership of Grace Church, Harlem, New York, under the leadership of Rev. Alexander C. Garner.
3. The purchase of a substantial and commodious German Lutheran church in Buffalo by the congregation of Lloyd Memorial, under the leadership of Rev. S. O. B. Johnson, in cooperation with the New York State Conference and the Buffalo Congregational Union.
4. The establishment of Liberty Church in Chicago.

At the National Missions Conference, held in Dayton, Ohio, March 14, 15 and 16, the experiment was successfully made of bringing together a representative number of national home mission workers, experts in city and rural fields, to discuss with groups from churches and social agencies in Dayton and immediate vicinity some of the questions most vital to the city. The central theme, "How to Live the Full Christian Life in the Average American Community," was the vitalizing thought for each session. The speakers stressed the magnitude of the home task and the necessity for adapting program and spirit to the demands of the hour. The enlarged vision and imperative demand for united and constructive action is the need of the day, and there can be no doubt that this and similar gatherings greatly strengthen comity work and stimulate the churches in their efforts to make America fully Christian.

Minister, Music Teacher and Nurse on the Frontier

By REV. E. J. SIPES, *Ekalaka, Montana*

"Captive, tell me, why in anguish
Foes have dragged thee here to dwell
Where poor Christians as they languish,
Hear no sound of Sabbath bell."

A NEWSPAPER editor told me recently that the above quotation from Thomas Campbell expressed his feelings on coming to this part of the country a few years ago. It can almost be said to be true today, for there lies here a vast stretch of land, over four thousand seven hundred and fifty square miles, in which our church at Ekalaka is the only building owned by Protestants, and with this exception one can travel over the vast empire and "hear no sound of Sabbath bell."

While there is but one church in the section, there are many preaching stations. Most of the services are held in schoolhouses and the people attend eagerly. Some come in wagons, some on horseback, some in Ford trucks—any way—in order to be present.

As the local church is the center of this vast work, it may be that a few words connected with its origin may be of interest. I quote from the church records of years ago: "Those were the days when the ranches were often twenty-five miles apart, when the cowboy was king of the range, when the wild game was still in great abundance, and when the gray wolf and the coyote made the nights miserable with their incessant howling, or the bear and mountain lion crossed the camper's trail. The weather also caused the early missionaries and their families no little hardship. Only those who have experienced the real Montana storms can understand the perils of the early preacher in this then sparsely settled country."

Ekalaka received its name from an Indian woman who married a white man, one of the first settlers in the country. She is buried on a hillside a few miles from town, but her husband still lives, at present in New England, one of the few living famous men of the early West.

Its origin may carry a note of special interest. There were no towns between Camp Crook, South Dakota, and Miles City, Montana. On one occasion a man was hauling a load of logs and also a load of liquor through this country, with the intention of establishing a saloon somewhere. When he reached a certain spot the load of logs upset. He decided that was as good a place to build as any, so he put an isolated saloon out there on the great plains. That saloon was only a few steps from where our church now stands.

A PRAIRIE SCHOOL A HUNDRED MILES FROM A RAILROAD

Such conditions, however, are gradually changing. The hard work of the brave missionaries who for years bore hardship uncomplainingly is gradually becoming evident.

Little did the present pastor think, when, years ago, he devoted much time to music and the study of medicine, that some day they would have a vital bearing upon his ministerial career. He is commissioned as minister, but his work can be considered under the three headings—minister, music teacher, nurse. The following personal experiences, gathered at random out of every-day labors, will perhaps give the reader a view of this work otherwise hard to convey. It may also enlighten him as to the great opportunities that are here to serve the Master—opportunities begging to those who will hear.

On one occasion, as the pastor was returning to the parsonage after conducting a funeral service, he was stopped and informed that a man was sick near town and needed immediate attention. As soon as he could secure his medicine case he made the call and administered such relief as was possible. He was then called to see another patient, and by the time he had done all that was in his power for the sufferer school was out and there were two piano lessons to be given. After that another case of illness, the attending physician being away, had to be called upon, and then it was time for the mid-week service. During one afternoon he had the varied experience of three sick calls, not pastoral but medical, two piano lessons, a funeral service and the mid-week meeting. Such experiences are not unusual and very frequently bring results.

"There is a sick man over here; will you come and nurse him tonight? Maybe you can pull him through," was an appeal which was received late one evening. It happened to be Saturday evening, rather an important night for a minister with a hard Sunday program laid out. But no call is ever refused. Twelve hours of hard work were put in, and as the pastor passed the church on his way home Sunday morning the people were gathering for the morning service.

He was hurriedly summoned another time by the family of a young girl who was critically ill. For more than sixty hours he left the bedside for five hours rest and to preach two sermons. The girl recovered and later joined the church.

THE MAIL MAN AND HIS EQUIPMENT

At another time he had just retired after an exceptionally busy day when the county sheriff called: "We have a crazy man locked up in the jail. He has been raving for three days, and if something is not done to quiet him soon, he may kill himself. Will you not come to the jail and see if you can put him to sleep?" Taking his hypodermic needles and anesthetics, the pastor spent a part of the night in the jail with the poor, demented man.

The minister possesses the only equipment in the county for certain laboratory tests and is often called on to give the decision in cases where such tests are final. On these occasions he takes his equipment, sets up a temporary laboratory and makes such tests as may be necessary. For those people living within easy access of such knowledge, it is hard to realize the appreciation of folks living one hundred miles from the railway when these tests can be made in their very homes. Service of this kind accomplishes more in opening the way to Christian leadership, in many cases, than could be done by simply preaching the gospel. Music teaching also furnishes a vast means of service. Pupils come on horseback fifteen and twenty miles through all kinds of weather in order to have some instruction on a musical instrument. At times the minister has calls from those who are most anxious for this training but are unable to pay anything for it. They are never turned away.

Gradually new Sunday Schools and preaching stations are opening up. There are more opportunities than can be embraced. The last school, known as the Pershing School, was instituted about four months ago. The average attendance is excellent, and the prospects for a permanent work appear to be very good. This promising field is situated about sixty miles from the railway.

Less than four years ago the writer began his work here. He can see a great change in that time. Preaching services, Sunday Schools and Church Vacation Schools are all carried on in communities where no religious work was ever undertaken before. Some day, in this great empire, will arise a mighty kingdom of righteousness. When that day comes it will be due largely to the loyal support and kindly interest and encouragement given the men on the field by their Christian brethren in stronger and more favored religious centers.

Community Contacts at Mt. Zion

By REV. HAROLD M. KINGSLEY, *Director of Negro Work in the North*

Program Projected Three Years Ago

THREE years ago Mt. Zion, Cleveland, projected a rather ambitious community service and religious education program announcing itself as "a church ministering to the needs of all the people all the time, centrally located in one of the great Negro centers of the world." After three years rebuilding and reorganizing the congregation, and purchasing a splendid Jewish Temple in the very heart of Cleveland, the Mt. Zion Church shows remarkable results.

General Community Contacts

Possibly one of the most needed agencies among colored people is that of the forum to discuss current questions and to bring the best minds of the community to bear on its problems. The Sunday night forum of Mt. Zion averages an attendance of one hundred. Live topics are discussed. This forum has come to be a recognized community fixture, an opinion-forming agency, bringing people of all groups together and having in the past year such speakers as President King of Oberlin; President Emeritus Thwing of Western Reserve; Max Hayes, labor paper editor; Whiting Williams, sociologist and industrial investigator; President John Hope, Morehouse College; Secretary J. E. Mooreland, Young Men's Christian Association; Superintendent R. G. Jones, Cleveland Public Schools; Peter Witt, traction expert and city councilman, and so on. The church is also the official headquarters of the National Association for the Advancement of Colored People. The Social Workers' Round Table, consisting of forty social and community workers, holds regular sessions in the parlors of the church. The church is continually used as special meeting place for various community groups.

Attorney A. H. Martin, of Mt. Zion, is chairman of the inter-racial committee of the federated churches, a mixed body of twenty-five white and twenty-five colored citizens.

Industrial and Economic Contacts

Through Robert K. Hodges, chairman of the ushers' board of Mt. Zion Church and superintendent of personnel, Cleveland Hardware Company, Mt. Zion is in touch with the industrial situation. Mr. Hodges each summer is instrumental in employing between two hundred and three hundred colored college men in this great manufacturing plant. He was the first colored man to be employed in this great institution, and his successful experience has been extended to an increasingly large number of this group, until the Negro is recognized as a constant factor in the labor problem of the Cleveland Hardware Company.

ROBERT K. HODGES,
Personnel Superintendent, Cleveland Hardware Company

Special cases of discrimination, and also of opportunities for industrial advancement, are continually being brought to the attention of parties concerned, through the agency of Mt. Zion, cooperating with other local agencies. Only recently a committee of the church secured the reinstatement of three colored firemen in one of the local industrial plants where these workers had been demoted through the prejudice of the superintendent. In many cases the church has acted as interpreter between the newly arrived immigrant and the commercial agencies of the community. The pastor and the social worker are members of various city committees, including the district committee of the Associated Charities. Closely related to this question of economic opportunity is that of poor relief. Last year through the social service department Mt. Zion aided over fifty families.

CLASS OF BOYS AND TEACHER, MT. ZION CHURCH

Athletic and Recreational Contacts

In addition to the various organizations in the church last year Mt. Zion had seven basketball teams, three teams among girls and four among boys, one of the latter being the champion of the Church League and winning the silver loving cup. The local colored company of the Ohio National Guard makes its headquarters at Mt. Zion and uses the gymnasium and showers in connection with its drills. A group of postal employes numbering forty also use the gymnasium facilities making a total of over four hundred men and boys using Mt. Zion plant for these purposes each week.

Young People's Work

Rev. H. M. Kingsley, Director of Negro Work of the Congregational Home Missionary Society, has been acting pastor of Mt. Zion church for the last four years, and reports that the participation of the young people in the church program is one of the most encouraging features of the whole work. This department now reaches over four hundred young people a week, the total for the entire church through all its activities reaching twelve hundred people a week. Each class among the young people takes its turn in giving the midweek dinner in connection with the prayer service, including even the kindergarteners. The proceeds of the dinners go to the treasuries of the various organizations.

Through the young people of the church Mt. Zion is reaching not only the colored community but the community-at-large. As a result of this work among young people, three young women of the church are in training at Schauffler Missionary Training School, including Mrs. Inez Fairfax, Mt. Zion's social worker. Each one of these young women gives some time, for which she volunteers or is paid, to the community work of the church. Philip Jackson, a voluntary worker, superintendent of men and boys' work, a recent high school graduate, a product of Mt. Zion, is captain of the championship basketball team as well as treasurer of the Congregational young people's conference of Greater Cleveland. For two years he has been the leader of the delegation of nine that Mt. Zion has sent to the young people's conference at Lakeside. Mt. Zion at present accommodates two Boy Scout troops, one of the Frank Avenue Baptist Church and the other of its own. There is a newly organized group of Campfire Girls, as well as twelve organized Sunday School classes, which participate fully in the round of church and community activities through their officers. During the last two years the Sunday School enrollment has doubled and the young people's

GROUP OF CAMPFIRE GIRLS, MT. ZION CHURCH

meeting on Sunday evening is one of the choice places of youth development.

Most Encouraging Experiment

Three years ago Mt. Zion proposed to be a clearing house for the meeting of the Negro problem in Cleveland and planned to proceed with the following considerations in mind: "The Negro is a hard worker; he is frugal, he loves home, he likes good society, entertainment and recreation; he is a natural church goer; he makes little vice and crime problem, all things being considered; he wants simply to educate his children, buy a home and keep a steady and remunerative job." In carrying out this plan Mt. Zion has not only projected a full-rounded program, but has also moved into that area of the city where the majority of the colored churches, business enterprises, clubs and other progressive organizations are to be found, and also, side by side with them, the worst problems of a new, unassimilated population, such as dives, unsanitary surroundings and other vicious influences. In the Central Avenue district is to be found every problem of congested city life.

To this twofold task, that of interpreting the Negro problem to the community in general and helping the Negro population to find itself in the best sense of the word, Mt. Zion brings the tradition of Congregationalism, of intelligent Christian democracy and the social gospel of the twentieth century, reaching out to all men regardless of creed, color or condition.

This record of achievement is more remarkable in view of the fact that just five years ago Mt. Zion was on the verge of closing its doors, selling out and disbanding. Mt. Zion is today a successful pioneer in social and community service—the outstanding colored church of Cleveland.

In the Front Line Trenches

By REV. E. C. SALTER, *Murdo, South Dakota*

TWELVE years of service under the Home Missionary Society on the mission fields of South Dakota have brought me many interesting experiences and given me a new conception of life. It has also given a knowledge of the cooperation of the larger churches with the weak and struggling ones in the interest of the Kingdom, but it has never changed my mind as to the thing man needs if the home, state, nation and world are to run smoothly and the brotherhood of man is to become a reality—the great truths of life as revealed in the words, life and character of Jesus Christ.

THE PASTOR'S SONS AND THE FIRST GOSPEL WAGON

The influx of people into western South Dakota during the past fifteen or twenty years has brought good and bad alike. With the absence of the church, Sunday School and minister, the good seem to feel they have drifted so far from civilization that God will not even take note of their religious negligence and soon lose sight of Christian standards.

My first commission under the Home Missionary Society was issued in the fall of 1912, and in October of that year I took the pastorate of the Lost Creek and Willow Creek churches in South Tripp County. I well remember the incidents that led to my taking up this work in the Congregational fellowship. I had been a farmer, a nominal Christian, a Sunday School superintendent. My family consisted of a wife and one son. I was bent on success as the world thinks of it, and I may say without a shadow of ego that I was making good. In the winter of 1910 and 1911 I attended a little afternoon prayer meeting, held under the direction of Rev. W. S. Harper. I went out from that meeting determined to serve my Master anywhere, with the salvation of man, through Christ, as my goal.

Within a few weeks I had disposed of my farm equipment and was in school attempting to polish up a bit. In the summer of 1912 I wrote to Rev. W. H. Thrall, at that time conference superintendent, and asked if he had a place on his list where I could serve. Dr. D. J. Perrin, the present superintendent, had just assumed the duties of assistant superintendent, and arrangements were made for me to meet him at Mitchell, where I was then living. In due time I was assigned to my first regular appointment.

We packed our household goods and finally, after a long journey, reached Colome. Two members of the church I was to serve met us there, and after loading our furniture on wagons, hauled it twenty-five miles into the country. It was finally deposited in a little three-room house which was to be our home while we ministered to the needs of the homesteaders and helped build up the

Kingdom of God in that region. This house was entirely out of the community that we were to serve and the churches had to pay a small rent for it. I

THE MILLBORO PARSONAGE

began to figure on some plan that would do away with the extra miles of travel and at last it was decided to build a parsonage.

It would take a book of considerable size to record all the interesting things that happened on that field, so we will make two or three suffice. I always think of one as a story so unusual in missionary experiences that it is worth telling. It will be seen from the picture that the architecture of the parsonage at Millboro is of the homestead type. This was all right so long as the strong winds came from the right direction. Unfortunately, however, while the building was in process of erection a wind came from somewhere else, and one evening we returned from making a call to find the new parsonage completely upside down. It not only required much work to right it, but had a tendency to make the pastor and his family rather timid about remaining in it.

In the Lost Creek community we became acquainted with a family consisting of a father, a mother and six sons. The mother was a fine Christian character and one of the trustees of the new church. The father was not a professed Christian but was not so far from the Kingdom as some supposed.

Those were the days of saloons and the father had developed the drink habit, and was rather a bully when under the influence of alcohol. He was a violinist and played for many public dances. He was not satisfied to go alone, but always insisted that his wife and sons go with him, which they did, although the mother protested bitterly. He was profane and the boys were acquiring the habit. I set my heart on winning him and his sons to the church. Many a sermon was prepared with his conversion in mind and a series of evangelistic meetings was held with the hope that he might be induced to lead a different life. However, so far as outward evidence indicated, nothing was accomplished.

But one Sunday when I went to Lost Creek to hold services I learned that his two younger sons were very ill. I arranged to stay with them the following Tuesday night. The family lived in a sod house and had no more money than the average homesteader. A nurse could not be thought of and it cost forty dollars for every call the doctor made. Medicine had to be given each hour, and since only the parents understood the doctor's directions, one of them was always with the boys. The night I helped out the mother sat up the first part of the night and after midnight the father took his turn. We talked of many things and the conversation finally drifted to the Sunday School and church. He mentioned many things that should be done, and I said, "We have been hoping that you would help us in our work." "Would you mind if I told you something of my story?" he asked. "When I was a boy the church to which my parents belonged held some revival meetings. I was interested and when the invitation to become a Christian was given I responded. I told my father what I had done and said I wanted to be baptized and received into the church. My father told the minister of my desire, but he never made any effort to speak to me about it. This made me dislike the church and from then until now I have drifted from bad to worse."

I told him it was my belief that if we were to get anywhere it was necessary to turn in the right direction and move on, not allowing the past to interfere with our efforts to do better things. I called attention to his boys and to the fact that some of them were following in his footsteps. He seemed to realize his moral and religious responsibility for his family and decided to become a Christian. When the two older boys learned of his decision they followed his example. A few days later all three were baptized and came into the church.

Less than two years after I took up my first pastorate I included in the parish the Wewela church, fourteen miles down the Keya Paha Valley from Millboro. A number of the people who lived in the new field were in the Kingdom, but at that there were more folks outside the church than there were in it. Among those out of it was an old man in whom I became greatly interested. After some time on the field I accepted the call to another parish and was bidding the congregation farewell when this man of threescore and ten came to say goodby. "I hate to see you go," he said. "I hate to go before you become a Christian," I replied. That afternoon a representative committee of the field met to discuss plans for the future, and one result was that I was asked to remain on the field another year. I decided to do so.

The old man continued to come to the services, but did not respond to invitations to unite with the church. On a certain occasion I spent Sunday night at the home of the son with whom he lived. The following morning he asked me to join him in a drive to the village. It took some time to get to our destination, for the nag he drove was a slow traveler. Not a word was spoken on the outward journey, but on the way home he found it impossible to remain silent. "There

are just two things that keep me from being a Christian," he said. I asked him what they were, but only one is important to this story. "I have lived a worldly life for seventy years," he said, "and now I am near the end and can do but little to make up for it. It looks cowardly and not right for me to turn to the Lord now." I was new in the ministry and this was a new case in my experience. The fifteenth chapter of Luke came to my mind, and I told him the story of the Prodigal Son, emphasizing the words, "and when he had spent all." However, we reached home before the discussion was finished. Grandfather went out to the barn and knowing there was a struggle in his mind I followed him. We talked together for a while and finally prayed that light might come. We prayed for the man who did not want to be a burden to Jesus Christ when he felt there was so little he could do to pay the debt he owed. He finally decided for the right, but it was not possible to keep from thinking how much better it would have been if his life had been dedicated to God threescore years earlier and his years spent in Christian service. But, at that, it was a revelation of God's love, mercy, patience and power.

The Sky Pilot "Up in the Air"

"HOW did you get here? I thought you made an address in New York last night. That's what the morning papers stated."

"Well, they told the truth, for once. I did. And how did I get here? I can answer by a word—airplane."

"Indeed! How come?"

"That's easy when you know how." And he proceeded to tell me about the trip, the sensations, and how it happened.

"It must have been about the most exciting time of your life, eh?" I said when he concluded.

"Well, no. Second, not first. There will never be another first." He stopped speaking and looked out of the window, dreamy-eyed.

"I didn't know you were in the war—at least, in danger, on the firing line."

"I wasn't—in the war; but as to the firing line—in danger—well, maybe there was none, but that didn't appear until later." And he stopped abruptly.

We faced each other across the table in the dining car. The Pacific Flyer was carying us swiftly westward over the prairie. We waited restlessly for the slow service of a crowded car, toying with the silver. I scented a story, a reminiscence—for already the gray appeared at his youthful temples.

"Well, come on," I said at last, "out with it! Unless it was when you were caught robbing a bank."

He smiled indulgently, then said, "It might do for a chapter of your book."

Soon he was fairly launched in the story. He faced me across the table talking eagerly, his eyes lighting up with reminiscent flashes as he spoke. Broad-shouldered, fair-haired, blue-eyed, he smiled at times, and then in the intensity of his telling he would frown and grip the table's edge. This is the story as well as I can recall it:

"I was a young theological student just graduated in Boston, with my eyes turned to the great West. 'Give me something hard in the newest country you can find,' had been my request. 'I want to build on my own foundations.' 'We have just the thing for you,' wrote a Western superintendent. 'A newly opened district where people are taking up homesteads by the hundreds. Only one church in the town. You can have your own way. A building has been erected by the townspeople, or rather by the commercial club. They are boosters and know that to attract the right kind of settlers there must be good schools and a church as well as good land and business opportunities.'

"After some delay I arrived in the 'boundless West.' The 'great open spaces' that had been but alluring words became realities. Days rather than hours were required to compass states' boundaries. Miles—hundreds of them—rushed by the car windows, all a dead level of prairie. Then came the river valleys into which the rails glided from the high plateaus; then, oh, glorious sight! mountains lifted along the horizon at sunset, as ended the young summer day. Dawn came early, but none too soon for me, the eager young traveler, faring westward, flying with swift wings of fancy into the land of my dreams. Lying in my berth, I raised the shade. Behold! Rapture! I was cradled in mountains. Reaching out my hand, I might have touched the granite wall with a walking stick. Breakfasting later, I was dismayed to see the steep slopes recede. At midday we were again on the prairie, the white skyline of jagged mountain peaks fifty miles distant.

"Night came and I stepped off the train at the end of the rails. The friendly mountains now stood against the western horizon. It was not more than twenty miles to the foothills.

"After I got things going in town, the folks in the country began to ask me to come out and speak to them. I rode horseback at first and later picked up a team of cheap Indian pinto ponies—calico cayuses, some called them. We used to see them in the circuses back home; here they are thick.

"Well, at one of the country appointments I preached at a schoolhouse. One Sunday afternoon I arrived a bit early, and found the caretaker cleaning up. The school desks were fastened to strips and a whole row of them could be moved against the wall for seats, making a clear floor for dancing. 'This is the limit,' said the farmer as he picked up bottles and tobacco from the corners. 'Things is gittin' worse and worse. They was pretty decent for a while but this last few weeks since the town got started, all the toughs come out and spoils our little neighborly meetin's. Some of our own boys was into it last night—fust time—but not the last, I'm afeard.' And I got a nice little gal goin' with one of 'em—only

fifteen, and if he ever comes to my place like he was last night, I'll—God forgive me, preacher, I don't know what I'm sayin'.'

"You can be sure that the nice little seminary sermon I had picked out with pretty phrases about the lilies of the field did not get released that day! No, not by a mile. Only a handful came, for the all-night revel kept a lot of them at home. But I opened up all my guns on the drink evil and the dance question and, when through, I announced that I would be out again in two weeks and give them the rest of the sermon, urging them to tell all their neighbors. After the meeting had been closed with song and prayer I heard a voice in the back of the room, loud and harsh.

" 'See here, young preacher! I don't allow to let no more of this stuff be spilled around heah. This is my place. I give this land to the deestrict and I got control. No more o' ye. Git out an' stay out.'

"I was pretty well worked up with my sermon and all and this threat only added fuel to the fire of my anger, but I had sense enough left to say just a word. 'I will be here again, friends, in two weeks. Please let your neighbors know.' They looked at me, some of the women getting white and the men red. I walked out the door, past the Old Timer, who scowled fiercely. He said as I turned to unhitch my ponies, 'Ef ye comes out heah next time, I'll shoot as shore as ye air born.'

"By the next Sunday the story had reached across the county and in town the church was full. At the close of the service several men stopped me like they were a committee appointed. 'Are you going out next Sunday to Big Prairie school?' asked one. 'Certainly,' I answered, warmly. 'Do you think I am a coward?' 'Now, Brother Jordan, we admire your spunk,' said another, 'but that old Wild Bill may do as he says.' 'Yes,' said another, 'he has two or three notches on his gun already, and we don't want him to add another—not on Sunday afternoon anyway,' he added with an attempt at a joke.

" 'Gentlemen,' I said, putting on as brave a front as I could, 'that old wolf is a coward. If he had been a man he would have shaken his fist in my face, not tried to scare me with a gun threat. You bet I'll go, if it's the last thing I do on this earth. Good morning, brethren, I have to eat and run. There's a little bunch of folks waiting for me twenty miles out on Boxelder Creek.'

"When I got outside, a little gray-haired woman stood near the door. She had heard the whole conversation. 'Brother Jordan,' she said, and her voice quavered a little, contrasting strangely with the words she spoke, 'go and fight for the Lord. He will deliver the enemy into your hands. Remember David and Goliath, my son.' I heard later that her only boy had been killed a year or so before in a broncho-busting contest. I could see where the lad had got his fighting blood. I answered her as humbly as I could in her old-fashioned scriptural language, 'The Lord is my sword and shield.'

"Well, the next Sunday came at last. It seemed months since I had been out instead of two weeks. Nearly every day someone had warned me not to take a chance. Some of the business men had assured me that the old fellow would not dare to carry out his threat, but that I was only making trouble for myself, that I could not make a new country as decent as the East. 'Better wait a few years and things will come round all right,' and so on.

"I preached in the country that morning and came back to town for dinner and then started out for Big Prairie schoolhouse. It was out about ten miles. At three o'clock I approached the district, coming out of a wide, shallow valley to the higher bench land. As I topped the rise the whole region lay before me in plain sight. The schoolhouse was about two miles straight ahead on the road. It stood at the 'four corners,' as they designate the cross-roads there. The two highways that met at the schoolhouse were well traveled for so new a country. Today I saw an unusual sight. In each of four directions, on every road, were to be seen rigs of all kinds, standing still, waiting. Wagons, buggies, men in the saddle, and an occasional automobile. They were not all there from mere curiosity. When I drove up a mile and overtook one of the men in an old-fashioned buckboard he stopped me with a word, then stepped out of his rig and, coming up to me, put into my hand the rifle he had been holding.

" 'Take this, Reverend. I didn't think you would have the nerve to call his bluff, but now I can't see a man shot down in cold blood like this. If he saw you had a gun he might not be so ready to shoot. Then, too, you might hit him first. He is getting old. Can't shoot like he could when he was younger. You hunt, don't you parson? Handle a gun?'

"That was pretty strong medicine for me, I can tell you. I had hoped the Old Timer was bluffing, but now I was near enough to see him pacing back and forth in front of the schoolhouse with his rifle over his shoulder like a sentinel. I was tempted to take the gun from the grizzled friend who had offered it to me, but I knew I could not do it. Even if I had been a good shot, it would not do for me, a minister of peace and good will, to begin my life work with blood on my hands. 'Thank you, my friend,' I said, 'you are kindness itself, but I really can't take it. I don't believe there is any danger. At least I hope not.' Already my skin was puckering with gooseflesh and the hair on my head was standing up under my hat. But I drove on slowly. There the sentinel paced in the nearing distance. In every direction I could see the rigs, slowly, as with hearse-like movement, converging on the four corners. I drove right ahead and at last, after what seemed hours, reached the hitching post. I got out and tied the team with trembling fingers. Then, taking a long breath which I thought might be my last, I prayed to the God of battles to keep me from being a coward. I faced about quickly and looked up expecting to see the gun at my breast—but neither man nor rifle were to be seen! The Old Timer—Old Bluffer from this time forward—I saw walking swiftly toward his barn near by and then out of sight.

"Well, that's all. But when it comes to taking an air-journey with an experienced pilot—that's a pleasure trip in comparison to that Sunday drive out there on the prairie."

An Old Independent Spirit

By G. E. PADDACK, D. D., *Charleston, South Carolina*

FROM 1681 to the present time there has been what they call an "Independent Congregation" worshiping on the spot where the Circular Congregational Church of Charleston, South Carolina, now stands. It was there before 1681, but a fierce tempest blew out of the Atlantic and up the bay to Charleston and destroyed a part of the parsonage where the records of the "Independent Congregation" were kept and the records went out with the tide and never came back, so the exact dates and records of its twenty years of life were lost.

During the first half of the nineteenth century it probably ranked as the strongest religious organization south of Philadelphia. Probably no stronger or more influential church could be found outside of New York. Of course, in those days the congregation was not interested in the first work done by the denomination for the southern Negroes, but it should be remembered that the old Independent Congregational Church had a slave membership of four hundred colored people who worshiped in the same building as their masters and who, at communion services, came into the main body of the church and were served by the deacons. They were masters and slaves, but they seem to have made Paul's letter to Philemon the basis of their relationship. At the close of the Civil War, Circular Congregational Church, its official name, gave letters of dismissal to seventy or more of its colored members to Plymouth Congregational Church, which, we understand, was the first colored Congregational church organized in the Confederate States. This

CIRCULAR CHURCH, CHARLESTON, SOUTH CAROLINA

church today is one of the strong colored Congregational churches in Charleston. It was nourished by the Home Missionary Society. It is growing and has a splendid man for a pastor. There is a fine pipe organ and the service is of the best type of Congregational worship. Here is one wonderful result of the independent spirit of the old Circular Church.

Putting Over the Every-Member Canvass on a Pioneer Field

By REV. RALPH V. CONARD, *Killdeer, North Dakota*

THIS North Dakota field consists of three towns: Killdeer, Halliday and Dunn Center. It is surprising that three places in practically the same community can be so different. Each has the same general problems and the same general needs, but each requires a specific application of the religion offered by Jesus.

When I first came to the field I adopted the plan of preaching at each place every Sunday, and so far I have been able to keep to this program. The schedule is changed monthly, so that during a three-month period each church has a morning, afternoon and evening service. The arrangement seems to have been successful for all concerned. In addition to the work on the designated fields I make every effort to respond to requests for help from neighboring places. The principal feature of our work during the fall months of the present year was the Every-Member Canvass, which came in October. Perhaps I am telling the story in too much detail, but it was the first time anything of the kind had been undertaken on this field and the results could not fail to be of interest to the pastor and all the members of the various churches he is serving. Most of the people had never heard of the Every-Member Canvass. All had to be educated in first principles. Many were sceptical and quite a number said, "It can't be done." A total budget of two thousand five hundred dollars for the three organizations does not sound like much, and it isn't unless one knows the conditions. But those of us who do know them and have experienced the first attempt to raise the money have found sufficient reasons for singing the Doxology.

Assistant Superintendent Dickey was on the field in September and promised, at the invitation of the churches, to return in October and assist in the canvass. Preparatory meetings were held, and lists were made up containing the names of all who belonged within the Congregational parish. Two letters were written and sent out at intervals of seven days to each family appearing on the lists, the last one just two or three days before the canvass. It contained a statement which had been prepared and voted by the Board of Trustees of the churches and showed definitely the amount needed and the purposes for which the money was to be used.

Mr. Dickey arrived on the Saturday evening preceding the canvass at Killdeer. We had planned to have a final set-up meeting that evening, but a violent storm made this impracticable. Accordingly arrangements were made to have it the next morning immediately after the Sunday School hour. I was obliged to leave before the meeting in order to keep my morning appointment at Halliday, and as the weather conditions had not improved, I concluded that the folks at Killdeer would not undertake the drive that day.

I went from Halliday to Dunn Center for the afternoon service. The wind and rain had not lessened in the least and no one had turned out for the meeting. I was a quarter of an hour late, and when I found the prospects for a congregation were nil and that the roads were becoming more and more treacherous, I decided to try to reach Killdeer before darkness came on. When I arrived, to my great surprise, I found the church open and several people present. A group of ladies were in the basement preparing supper for the canvassers. I was told that eight women, making up four teams, were then out canvassing the town. They came in a little later, drenched, but as happy as any group I ever saw. We had supper and afterward I marked on the chart the results obtained. Mr. Dickey gave me the totals. It was fascinating to watch the column of red climb up along the indicator. The total of pledges for the week amounted to five hundred and thirty dollars. The budget called for eight hundred and fifty dollars and fifty cents, and two weeks later the canvassers went into the country and raised the total of pledges to the seven hundred dollar mark. With the following clean-up work our pledges totaled seven hundred and eighty-eight dollars and thirty cents, leaving a deficit of a little more than sixty-six dollars. The people were so encouraged that they have asked no missionary aid for the year and will find a way to raise the needed amount.

On Monday Mr. Dickey and I went to Halliday. In the evening we held a set-up meeting and made the final preparations for the drive on Tuesday. Five teams went out. Our budget at Halliday totaled eight hundred and fifty dollars. On Tuesday evening the teams reported pledges of five hundred and forty dollars, and in the follow-up proceedings raised the amount to six hundred and eighty dollars and forty cents. They have asked for one hundred and fifty dollars missionary aid, and even then they will be short twenty dollars, but there is no doubt that it will be made up.

On Tuesday evening we went to Dunn Center and made the final preparations for the canvass there on Wednesday. Six teams went out and were to report back at six o'clock to the home of one of the members for dinner. A happy group assembled that evening. The aim had been for a budget of seven hundred and eleven dollars and fifty cents. The teams reported about four hundred and thirty dollars. Since then the amount has increased to five hundred and seventy-two dollars and fifty cents. This congregation also has asked for one hundred and fifty dollars missionary aid. The spirit of fellowship was fine, the people were interested and enthusiasm ran high.

I imagine it is always true of the Every-Member Canvass that more than financial results are secured. This one revealed that in Killdeer parish there are sixty-eight families affiliated with the church in some way. At Halliday there are forty-three and at Dunn Center, forty-two. A rough estimate shows they reside in a district seventy-five miles long and about thirty wide. This fact may in some way explain the small number of calls the pastor has been able to make, but at that, he traveled nearly twenty-two hundred miles during one quarter.

In spite of limitations of time, however, the work is more than worth while and we are encouraged to believe that it has a real future.

Fishing in a Flower Pot

By FRED R. MARSH, D.D., *Tavares, Florida*

AMERICA has been called the melting pot of the world. By somewhat similar analogy, Florida can be described as the "Flower Pot of America." Missionaries are indubitably fishers of men. Granted these premises, one must admit that our missionaries in Florida constitute a class who fish in a flower pot.

Botanically speaking, Florida is a huge flower pot. She has more kinds of trees than any other state in the Union. Among these trees are two varieties not known to botanists in any other part of the world.

FISH THAT CAME OUT OF THE FLOWER POT

Speaking in piscatorial language, more than six hundred varieties of fish have been found in the waters of the state. We have no difficulties with the story of the great fish which swallowed Jonah. The story of the one hundred and fifty-three great fishes Simon Peter drew to land in a net is comparatively insignificant. We respect the criticism of scholars on matters of which we are ignorant. But it is too much for campus theologians to tell us about fish! We believe in the exceptions which prove the rule. We Floridians believe in

fish. And remarkably big fish, at that!

People are frequently compared to animals, as for example: "cross as a bear," or "stubborn as a mule."

What of fisherman's luck? I write these lines from a personal knowledge of the work in the state for nearly forty years. We fishermen in the flower

DEAD RIVER, TAVARES, FLORIDA

"Where the fish is jes so thick, you can see 'em shine
As they flicker 'round your bait, coaxin' you to jerk,
Tel yer tired ketchin' of 'em, mighty nigh as work."

—JAMES WHITCOMB RILEY.

In the Bible the terms wolves, serpents, sheep, dogs, goats and the names of other animals are applied to persons. As far as I recall, scripture never refers to man under the designation of a special kind of fish, though the fish was the symbol of the early Christians and Jesus spoke of his disciples as "fishers of men."

We have many varieties of fish in Florida besides those useful for food. We have goldfish, catfish, dogfish, sharks, suckers, devilfish, bluefish, toadfish, angelfish, the flying fish, the octopus, and sponges. We who fish in the flower pot are acquainted with them all. I am speaking theologically now. We have also the individual known in the secular world as "a poor fish."

The tides of civilization which rose and ebbed under the flags of Spain, England and France have left traditions in Florida. Notable figures from Ponce de Leon to Prince Achille Murat, nephew of Napoleon Bonaparte and husband of the grandniece of George Washington, stand in our historic background. Many varieties of humanity are found in the flower pot. A large Cuban population exists in two of our cities. The descendants of the Minorcans, brought by Trumbull from the islands of the Mediterranean Sea, constitute one feature of our cosmopolitan population. The aristocratic Southerner, as well as the "conch," akin to the native Bahamian, the Negro, the cracker, are all features in our work, while in the depths of the Everglades flicker the camp fires of the Seminoles. In addition, Florida includes among her resident population people from every state in the Union.

pot need better tackle. Humanly speaking one can not land a big fish with a bent pin. We do not need any artificial bait. We have the best success with the plain gospel. We are sometimes told by people from somewhere else that fishermen somewhere else do not fish our way. It is probably true; but we are conservative. At any rate, we never have to fish through the ice.

We do not need any sick fishermen. Our sympathies go out to the pastors who want to spend their declining years in our balmy climate. We wish the churches would generously provide their old pastors with a competence so they might pass their old age here without the necessity for work. Their presence would be a benediction to us. But we need strong men. It is no child's play to land a tarpon or to fight a shark. And we who fish in the flower pot have this to do.

We regret to have tourists refer to some tattered, shaggy, snuff-chewing individual, driving a decrepit mule in Florida, as "a typical native." We have some very nice, college-bred, wealthy and refined Florida-born citizens who are typical too.

Socially speaking, yea, theologically likewise, not all of those who emigrate to us come "trailing clouds of glory." We are much handicapped by the people who come but leave their religion at home. At least, they tell us they had some there. Life in Florida is not a picnic on the Sabbath day. We extend whole-hearted Southern hospitality to every visitor. We want you to come to our glorious state. But please observe the rules of the road and do not minimize our efforts by

helping to make millionaires out of moonshiners.

We have many Congregationalists who make their homes with us but who retain their church membership elsewhere. We wish they would bring their letters. We have many Congregationalists who, for various reasons, unite with other denominations here, larger and stronger than we. We wish for greater loyalty to our traditions, our principles and our work. We welcome with joy the hundreds who have the desire to enter fully into our fellowship. We need more of them. For we are not simply fishing in a flower pot. We are crusaders in a garden.

Overcoming the Effects of the Lean Years

By REV. JOHN ALDERSON, *Eagle Butte, South Dakota*

FOR various reasons the work on the Eagle Butte charge has not made the progress that was expected when the church was organized in 1911. One reason has been the unsettled character of the population. When this part of the state was opened for settlement, a number of people came in, took up homesteads, and left as soon as they had proved up, in order to make a better living elsewhere. Like all new settlers in a new country, they encountered serious drawbacks. There were dry seasons and poor crops; in some cases no crops. Even when there did happen to be a half crop, poor transportation facilities interfered with the marketing of it. The same difficulties beset the people who tried cattle ranching. Consequently they became a discouraged people. It took grit to hold on and many who went into business either failed or left. In addition to the business difficulties, the town on two occasions was almost wiped out by fire. All this, of course, prevented progress, militated against civic and religious improvement. Notwithstanding all these drawbacks the town maintains a fully accredited high school from which, on graduation, its students can go to any university or college in the Northwest without further preparation.

Perhaps it is a mistake to attach so much importance to temporal things in connection with the growth of the church work, but they can not fail to influence it to a large degree. It was the cause of the greatest obstacle the writer encountered when he first came to the field. Just as the dry years and poor crops had affected the people financially, so religiously there was a spirit of restlessness and dissatisfaction, a lack of settled faith in God. The anxiety regarding the temporal has almost crushed the desire for the spiritual. Our greatest needs, as the writer sees them, are faith, patience and earnest effort. With these we shall some day reap an abundant harvest.

However, a change has come about. Deeper interest is shown and there has been a steady increase in the church membership. The Sunday morning congregations are good, so good at times the seating capacity of the church will not accommodate all who ask admission. The building is small, but better a small church well filled than a large one almost empty. It is interesting at times to notice the late comers looking around to find seats. It will take time to bring about a better state of affairs, but we are sure it can be done. As I look back over certain home missionary fields which I have served in the state, and which for a time meant discouraging work on my part, I am inspired to write hopefully. Several of these fields are now prosperous, with good churches, good parsonages and a strong membership. I believe it will be the case in Eagle Butte. It is only a question of time.

Finances, on the whole, are in a satisfactory condition. At the end of the fiscal year the pastor's salary was paid in full and the entire apportionment was raised. A new church building is badly needed, but can not be put up until the parsonage debt is paid. It was erected during the war when labor and material were at the highest pitch. We are struggling to pay off the loan as soon as possible. An extra effort will be necessary to accomplish it. The people are by no means rich, but it is remarkable how many of them contribute when money must be raised for some special object. For two years in succession the men have given a public dinner and sale on New Year's day. They have done all the work, cooking, waiting on the tables, and so forth. Nearly everything used on these occasions was donated. Articles for the sale consisted of potatoes, beans, onions, turnips, hay, corn, oats, live chickens, dressed chickens, ducks, geese, flour, bread, butter, jams, jellies, pickles,—in fact, almost everything useful, or farm products that would sell. Two farmers who were unable to give money gave a ton of alfalfa each, which sold for six dollars per ton. Another man gave a splendid robe made from a horse hide. This gift was a real sacrifice.

This year the meeting and consequent sale had to be omitted because of sickness in the town which prohibited all public gatherings. But we expect to hold it in the not distant future.

The Ladies' Aid has done excellent work. Beside paying their share of the apportionment, they paid part of the pastor's salary and also helped in paying off the parsonage debt.

The Sunday School, including officers, teachers and pupils, has ninety-two enrolled. The average attendance does not reach that number by a great way. On account of our church being small the Sunday School work can not be carried on as it really should be. Indeed, we are seriously handicapped. Nevertheless, it has done well. Last year it raised nearly two-thirds of the church apportionment.

The church at Lantry, eight miles away, and yoked with Eagle Butte, is not so progressive. It is possible to hold services every alternate Sunday afternoon; but the Sunday School is fairly well attended.

At a schoolhouse eight miles in another direction we hold services every alternate Sunday afternoon during six months of the year. There is a good attendance, a good Sunday School, but no church organization as yet. But the prospects are good.

Eagle Butte charge is, on the whole, a hopeful field. At present ours is the only Protestant church in the town. A new church building would do much to create a deeper interest, and tend to build one good, strong church organization.

CONGREGATIONAL CHURCH BUILDING SOCIETY

THE stanzas "Growing Lovely, Growing Old," printed in the February number of our magazine, were found among Mrs. Taintor's papers and written in her own hand. As there was no indication of authorship, Dr. Richards thought them to be Mrs. Taintor's composition and printed them as such. We have since learned that Mrs. Taintor was not the author and that in the March number of *Congregational Minnesota* they are credited to Karle Wilson Baker. We regret to have made the misstatement.

We hope that the pastors and Sunday School superintendents will make good use of our Church Building Society exercise and the story which was sent to them in March. The month of April has been allotted to us, by agreement with the other Societies, as the month in which our work can be brought most freely to the attention of the children and young people. In the leaflet above referred to, a description is given of a church in Florida, one in Maine and one in Nebraska, all waiting for our help. They are the Sunday School churches for the year 1925. Ask your pastor or Sunday School superintendent about them, and if our leaflet has been overlooked, write to the officers of the Congregational Church Building Society, either in New York, Boston, Chicago or Denver, and one of the exercises and the story will be immediately sent to you. As a means of interesting the young folks, this matter of a ten-minute exercise with a story is well worth trying.

The interest which Congregationalists naturally have in what takes place at Washington, D. C. will be much heightened by reading the article on page 455 of *The Congregationalist,* April 9, 1925. Plans are being widely discussed for the rebuilding of the First Church. When the hosts gather for the National Council they will hear all about it.

The Augusta Billings Taintor Memorial Fund

AT a meeting of the Executive Committee of the Woman's Home Missionary Union of the State of New York, held on Tuesday, March 10, 1925, the following resolution in memory of Mrs. Augusta Billings Taintor was adopted:

"Resolved that the Woman's Home Missionary Union of the State of New York wishes to express, in some measure, the sense of bereavement and loss in companionship, in inspiration, and in help felt by each member in the death of our loved associate, Mrs. Charles H. Taintor.

"Into the heavenly city, whose light is our Savior, has gone from our number one whom he employed in establishing a thousand earthly homes where he is a constant and honored guest.

"Sharing her feeling for homeless pastors and her desire to put their wives and little children in healthful and comfortable surroundings, and touched by the contagion of her enthusiasm for a cause to which she gave a score of years, we hereby set apart, as a tribute to a 'life-saver of churches' in lonely and difficult fields, the sum of one hundred dollars toward the Augusta Billings Taintor Memorial Fund for Parsonages in the hope that it may grow into a worthy expression of her large sympathies and affectionate, consecrated, untiring devotion."

This just and intimate expression from those whose hearts are keenly sensitive to things worth while should not rest folded in a record book or simply printed in the pages of our magazine. They, like her life, should be translated into deeds. If it is fitting for the Woman's Home Missionary Union of New York to put one hundred dollars into the Taintor Memorial Parsonage Fund it is fitting for hundreds of individuals to do a like thing and to do it for the very same reasons.

One of the problems which most vexes the minister on beginning a pastorate is that of a home for his family. It is so even in our best settled communities. Do trustees of big churches know how much of the nervous energy of their ministers is wasted in the search of a dwelling place? What those churches save in money they lose in ministries. But in hundreds of our newer and smaller communities the situation is deplorable. The story may now lack the thrill of fifty years ago, but there is not a state in the Union in which one does not find many ministers' families unworthily housed. In many places they are wretchedly cared for. The local church and the whole fraternity of believers should be ashamed of it.

The Parsonage Building Fund is the protest against this state of things and every one contributing to makes it more sure that better conditions will prevail.

For over forty years Mrs. Taintor was the embodiment of that protest. From the day when Dr. William M. Taylor, of Broadway Tabernacle, went on his campaign with Secretary Cobb in 1882, up to the present hour, no person in the denomination has as consistently and powerfully voiced the appeal for a better housing of the minister, his wife and his children as Mrs. Taintor. Simply gratitude for the enthusiasm and ability which she put into the task is reason enough for renewed attention to this line of work. The memorial established in Mrs. Taintor's name can, of course, be drawn upon by any church and will thus reinforce the general parsonage loan fund which is not half big enough. She added to it more than one hundred thousand dollars. What shall we do for it now? Sums of any amount will be gladly acknowledged at the Building Society office, 287 Fourth Avenue, New York.

We Also Are Witnesses

THE pictures on these pages are of houses into which some help from the parsonage loan fund has recently gone. They are situated in widely separate states and suggest the better rather than the poorer communities where assistance is given. It is fitting to notice them in connection with what has been said about Mrs. Taintor. She helped to bring cheer into all of these homes. These are some of the works that do follow her.

The Parsonage at Natchez

A pastor came to Natchez, Washington, in 1921. The altitude in his former charge was too great for his wife, and in the new place a convenient house seemed most essential. No such house could be found. The alternative was to build a house or to have no minister. This building covered with snow is the home on which the Building Society made its loan. The loan has been slow in returning, but the minister's family has at least in the meantime been happily housed.

PARSONAGE, NATCHEZ, WASHINGTON

PARSONAGE, EAST LAKE, TENNESSEE

Fargo's New Parsonage

The situation of our church in the college town of Fargo, North Dakota, has called for special reinforcements. This frame and stucco house of seven rooms finished in 1904 is none too good, but let it be remembered that it is a far better building than ministers are usually permitted to live in. The care which the people show for their minister's physical well being is the testimony to the value which they put upon the message which he preaches. A college town, where observant minds are daily forming their opinions should not be forced to apologize when students make a call at the parsonage. The atmosphere of the parsonage is one of the most potent forces of good in many communities. If the mistress of the manse is to lead as she should in offices of Christian cheer and thoughtful hospitality, then she should be helped to it by the house in which she is asked to live.

A Southland Parsonage

East Lake is a town of forty-five hundred people, mostly commuters to Chattanooga, near which city it lies. It is new to Congregational ways, the church being organized there only in 1893. They have through all the years since wanted a parsonage. It was a necessity in order to secure and hold a pastor capable of real leadership. And when, in 1923, they erected this building at a cost of three thousand dollars it was only because they were assured that the Parsonage Loan Fund would help them out by a loan of one thousand dollars.

A Kansas Home

The parsonage at Mazie, Kansas, cost but fifteen hundred dollars, and on it the Building Society made a loan last May of five hundred dollars. The building, only twenty by twenty-eight feet, is heated by stoves, but lighted by electricity. When the application for aid was made there was no church within three miles. The pastor's salary is only fifteen hundred dollars. How can a man live and work upon that? And what will happen if the parish cannot

PARSONAGE, FARGO, NORTH DAKOTA

furnish him a house that is at least comfortable?

A Parsonage in the Suburbs

Maywood, Illinois, is one of the rapidly growing

PARSONAGE, MAZIE, KANSAS

suburbs of Chicago. Its population is of native American stock. From such suburbs we are in many parts of the country to derive some day our largest contributions to missionary work. But these sections pass through an earlier stage, in which the available resources are small. That is the time when assistance from without counts for most, and the denomination is fortunate in having a fund which can supplement the efforts of any such church. Maywood was working to secure both a building for church worship and also a house for the minister. Otherwise they might have been able to go alone, but to house the pastor as others were housed who constituted his parish, there must be an expenditure larger than the parish could meet. As in the case of many others this church now helped will by and by be the great help of others. The assistance which we have now rendered will then justify itself from every standpoint.

Although of all styles of architecture, these homes for the minister speak but one message to the world. Around the altars built up there, gather children,

PARSONAGE, MAYWOOD, ILLINOIS

who in their turn will lead the churches, and from them ascend the prayers that touch with blessings all the corners of the earth.

Tell the Towers Thereof

By WILLIAM W. LEETE, D.D.

THE meeting-house has been a feature in the landscape as well as in the life of America. Amid the hills of New England its situation has been especially picturesque. Originally it was not an object of beauty. Built four square and without a steeple it seemed for over one hundred years more a center of defense than an object of delight.

With the opening of the eighteenth century our forefathers began to think of something better. The high churchman, Christopher Wren, was then finishing his work in England. For forty years following the fire of London in 1666, not an important building project was undertaken near London without his aid. His hand shaped over fifty parish churches. Although there is no evidence that he designed a single building in America, his work must have exerted a strong influence on the nascent architecture of the American colonies. Through his assistants, deputies and friends many of his designs went around the world.

One of his closest disciples was James Gibbs, and he built St. Martins-in-the-Field, a church which every American looks at more than once when he passes Trafalgar Square in London, for a score of churches like it in America immediately rise before his eyes. Some New England churches commissioned their builders to study the designs of churches that were in London, as for instance, the church at Dedham, Massachusetts; and St. Michaels of Charleston, South Carolina, was probably made from the drawings of James Gibbs. When finished (1752-61) it was called the finest church edifice in the United States.

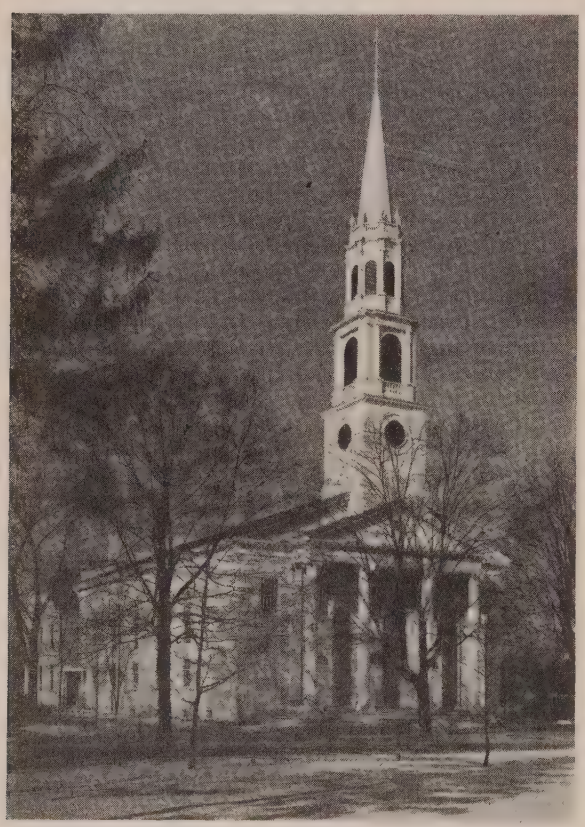
Wren's work followed that of Inigo Jones, who had spent much time in Italy studying the works of Andrea Palladio. His designs for private and public buildings were circulated for years and were published even as late as 1756. It can be said then that these men and their imitators created a new style in church architecture for England and America. It is what is called the Georgian architecture for it prevailed in England during the reign of the four Georges and especially of the first three (1714-1820).

What training the American architects of that century had we do not know. There seems little evidence that they worked with or were apprenticed to English architects. Nor were there schools of architecture in America. Most of their inspiration must have come from drawings and works that were imported. A few adopting the style were quickly followed by others. The records are abundant where building committees were instructed to copy the features to be found in other churches.

The flower of American church architecture was

the Colonial. It was something much finer than the Georgian. It had wrought into it features of the old classic days. In columns, capitals, frieze, cornices and entabulature, it reproduced some of the perfect forms of Grecian art and these features did not appear upon our meeting houses until the close of the eighteenth and beginning of the nineteenth century. We call such meeting-houses our fine old Colonial churches, but the Colonials had no more to do with them than the Apostles did with writing the Apostles' Creed. Colonial architecture is little more than a century old.

The architects and master builders of these fine types, Georgian and Colonial, are worthy of the highest praise. They must have had not only brains, but initiative and force. The Fourth Church in Northampton, Massachusetts, was built in 1812 by Captain Isaac Damon and in 1819 he built the First Church, Springfield, which housed our National Council in 1923. He was a pupil of Ithiel Town and among the latter's churches was the Center Church of New Haven, where the National Council met in 1915. David Hoadley devised the United Church, New Haven; also the First Church, Milford. Captain Judah Woodruff built the church at Farmington, Joseph Brown, the First Baptist Church, Providence, whose tower is a model of strength and beauty until this day. Hulett toiled on the churches at Lee and Lenox. Bulfinch designed not only the Boston mar-



FIRST CONGREGATIONAL CHURCH, NORWALK, CONN.

ket, the Massachusetts General Hospital and the State House, Boston, but also left his mark on many a church, as for instance that at Lancaster, Massachusetts. Asher Benjamin of Greenfield wrote "The Country Builder's Assistant", and it was much used. All these men, self taught, and others like them have put succeeding generations in their debt. Many of them have been forgotten and some of them were never known; but hundreds of buildings in New England and many in other sections of the land lift up their spires today and say, "We are their handiwork."

FIRST CONGREGATIONAL CHURCH, MIDDLEBURY, VT.

The foregoing brief sketch will, we hope, increase appreciation for what the churches visualized in this article have so recently accomplished.

The Georgian Meeting-House

On a commanding site in one of the prettiest towns in Vermont stands the First Congregational Church. The town is Middlebury and its name has gone far, not only because of its native stock, but because of the hundreds who put themselves each year under the inspiration of its college and summer schools. Even the untaught eye would be charmed in looking at this beautiful Georgian building. On the mantle of snow it rests as an ornament and when summer suns light it, its luster is that of a pearl encircled by emeralds. There are many fine illustrations of the Georgian style of architecture in New England but few, if any, are finer than this; and one thing that magnifies its worth is that it has maintained its original shape for nearly one hundred and twenty years. It is the first and only meeting house the Middlebury church has had. Settlers from Connecticut joined the Vermonters in hewing its timbers out of the primeval forest and the same timbers are there today. In cubic feet they would suffice to build two meeting-houses such as we build now, but the total cost in 1809 was only nine

thousand dollars. Lavius Fillmore of Albany was the architect and he perhaps wrought also on the fine church in Old Bennington.

On January 18, 1925, the church rededicated this meeting house after a work of renovation which has cost about twenty thousand dollars. Our object in this article does not enable us to enter into a description of the expenditure made on windows, vestibule and interior, lighting, heating and decoration. We have only to say that in all which has been done this church is to be congratulated on the fine appreciation it has shown for the work of the original designers. Instead of feeling after modern forms and additions and so producing a combination which offends, this church has so disclosed and used the old as to quicken in worshippers a love for that which is good and in every beholder a regard for that which is beautiful. For this they are much indebted to the firm of Harding and Seaver of Pittsfield, to the pastor, Rev. H. C. Newell, and the building committee headed by Judge Charles I. Button.

TABERNACLE CHURCH, SALEM, MASS.

A New Colonial Church

Another church to pay honor to the architects of long ago is the First Church of Norwalk, Connecticut. It was organized at the early date of 1652. In November 1917 its fifth meeting-house was destroyed by fire and its third met a like fate when, in Revolutionary days, the British General Tryon raided the shores of Long Island Sound. No nobler style could have been chosen for this latest building than the Colonial. At the first glance one sees that it has something superimposed upon it which does not appear in the church at Middlebury. The stately portico with its four beautiful Ionic columns could never be found upon a pure Georgian structure. Both churches are beautiful and each, p r o p e r l y , is painted white. Each has a graceful spire but that in Norwalk rises one hundred and fifty feet and is bolted to a massive foundation of one hundred tons of concrete.

The Norwalk building was dedicated March 15, 1925. The expenditures total one hundred and fifty-two thousand dollars. The structure with the parish house to which it is joined and which escaped the fire, and its additional rooms for pastor's study, ladies' parlor and choir rooms, all

TABERNACLE CHURCH, SALEM, MASS., INTERIOR

furnished, decorated and lighted in the best of taste, gives the church and community one of the most serviceable plants that we have. Located on a beautiful green and screened by waving branches, it will in the summer time form a picture of rare delight. The pastor, Rev. Ernest F. McGregor, Ph. D., has led his people finely through the seven long years since the fire, and he with Charles C. Grant, the architect, of New York City, and the T. J. Pardy Construction Company of Bridgeport, deserve the thanks of all the churches for what they have so happily brought to pass.

The Meeting-House in Old Salem

In dignity and strength this new building of the Tabernacle Church of Salem, Massachusetts, is worthy of its important past. In a square room on the left of its vestibule one sees articles of furniture to remind him of that past. Here, for instance, is the foot warmer used in the pew of the Baldwin family. They entertained the five young men who were the first missionaries sent out by the American Board. They were commissioned from this church in 1810 and on the one hundredth anniversary of that event the American Board was entertained by this church and another group of five young men enlisting for the same task were also here ordained.

OLD EAST CONGREGATIONAL MEETING-HOUSE, WARE, MASS.

Several years ago the house of worship was declared to be insecure. The pastor, Rev. William H. Spence and his committee made no mistake in choosing for the new building the time-honored Colonial style of architecture. Note the massive flight of steps and the impressive tower and within, the simple but churchly room for worship. The hand made silver cross in the apse is affixed to drapery of crimson and below it is the communion table. A near approach would show upon the pulpit and the lectern some of the most exquisite carving to be found in any church. The walls are tinted in grey, the pews of white wood capped with mahogany and these as well as the chancel furniture and electric fixtures were designed with especial care. The basement of the church and the adjoining parish house, which is entered through doors on each side of the chancel, furnish the church with assembly and classrooms for the Sunday School as well as dining-room and kitchen and other equipments fully up to date.

The fact that so many of our churches like the Fourth Church, Hartford, the First Church, Williamstown, the First Church, Wellesley, the First Church, Wauwatosa, Wisconsin, are choosing for their newest buildings a style which is so old is a compliment to the churches as well as to the style. Gothic architecture appeals to the universal mind as especially appropriate for a house of worship. In some places the Romanesque and the Spanish Mission type can be preferred, but set among the hills and surrounded by verdant fields, nothing surpasses the old Colonial meeting-house whose white surface is a symbol of purity and whose spire points men to the skies.

The Old East Congregational Meeting-House in Ware

We put upon these pages still another picture. It is that of the old East Meeting-House in Ware, Massachusetts. The cornerstone of that structure was laid June 21, 1826, and Captain Isaac Damon who designed the Fourth Church, New Haven, and the First Church, Springfield, was its architect. In his book on "Early American Churches", Mr. Aymar Embury, Second, says of it: "It is as nearly typical of early nineteenth century work as could be found. It is simple, extremely dignified, ecclesiastical. While it is small, of wood, and inexpensive, it is nevertheless one of the loveliest of all old churches."

On Saturday night, January 24, 1925, this fine old Colonial church was burned to the ground. It was a sad congregation that met in the parish house that next morning and the pastor, in the course of a most fitting address to them said, "It was a landmark of the centuries, beautiful for situation, impressive in its Colonial simplicity of line . . . you loved it. Your fathers and theirs before them loved it, too. . . . It was sacred to the holiest uses of the living and to the memory of the dead."

Such appreciation of what was worthy in the old building is the promise of something likewise worthy in the new. There is an increasing membership in our churches who demand that the rules of good art shall not be so grossly offended as they have been in many ecclesiastical buildings. They are caring more and more for that which cultivates thoughts of reverence and worship. And this means to my mind a real advance in religion itself. For the good is never very far off from the beautiful. The soul as it rounds into perfectness finds joy in reflections of perfectness elsewhere. It would therefore dedicate to the service of God only the best works of man.

THE CONGREGATIONAL EDUCATION SOCIETY

"THE STRIKING OF AMERICA'S HOUR," YANKTON ASSEMBLY, 1923

Your Church and the Summer Conference

By HARRY THOMAS STOCK

IT is not yet too late to enroll young people in the Congregational summer conferences, but in some states the time limit for registration is drawing near. During the next two weeks those churches which have not yet done so should face definitely the questions: are we interested enough in the Christian character of our youth to invest a few dollars by sending them to the conference; are we concerned about the present and future leadership of the church to the extent that we shall encourage them to participate in the training which the conference provides?

The summer assembly movement is one of the two or three most significant items in present-day educational development. The summer conferences, which are held under the immediate auspices of the church, are fraught with great possibilities for character-making and for the complete Christianization of the modern church. The conferences are multiplying within Congregationalism simply because they are productive of tangible results.

In the hope that this sketch may be read by some who are unfamiliar with conference procedure we are again summarizing the program as it obtains (with various modifications in different states). The mornings are devoted to class work and study; most of the afternoon is given to rest and supervised recreation; the evenings include inspirational addresses, stunts, camp-fires and so forth. Opportunities for personal interviews and group discussion are always provided. Whether the conference be held on a college campus or at a camp-site, the young people are under the wise camp government of careful Christian adults.

The curriculum varies, but a two-year course usually covers work in the following subjects: the Bible, world service (home and foreign missions), the church, methods of young people's work (including dramatization and other specialized courses), personal problems (matters of faith, vocation, and personal habits), social issues (war, race, industry, and so forth). The entire aim of the conference is practical; it is to help these young people to discover and develop their abilities; to give them an introduction to the facts concerning religion, human need and the program of the church; to enable them to become effective leaders in the work of the church.

This year most of the conferences will offer to those who have completed two summers of work a certificate signed by representatives of the Education Society and of the State Conference.

Pastors, teachers of young people, and society leaders are urged to consider the question of their representation at once. The Young People's Department, 14 Beacon Street, Boston, Massachusetts, will furnish local leaders with as many free copies of the leaflet, "The 1925 Summer Conferences," as they can use. The Christian Endeavor topic for May 17 may well be turned into a discussion of the summer conference in its relation to the local society.

Where Are You Going?

Introducing "The Teaching Church," a discussion course for adult groups, prepared by Benjamin S. Winchester and Erwin L. Shaver

WHAT do you think about the Sunday School? Is there any reason why your church should have one? What is your church seeking to accomplish through the school? Such questions arise naturally and should be welcomed in this day when all things are being revalued. A speaker from China referred to the influence already being exerted on the life of that country by the Chinese young people in colleges and universities, and pointed out that their strength comes from their questioning attitude, their endeavor to work their own way through the thought of the times instead of giving blind allegiance without understanding. Perhaps the church, every church, your church, my church, should stop long enough to question and investigate its work of religious education. Why are you carrying on this work? Is it having the desired effects in the lives of your family and your neighbor's family, and in the common life of your city, town or village?

Making use of the newer methods of group discussion, Dr. Winchester and Mr. Shaver have prepared "The Teaching Church" to help adult groups think through such questions in the light of their own local conditions. The outlines for these discussions are now appearing in the April, May and June numbers of *The Adult Bible Class Magazine*. Groups should be gathered in as many churches as possible to give serious study to these questions.

Have you visited the Church School recently to observe what is being done? How does the school recruit its members? Are there children or young people within its field who are not present? What courses of study are being taught in the different departments? How are these courses selected? How is the school organized? Are there any week-day sessions of the school? Is the equipment complete? Can better equipment be provided? What teaching methods are used by the teachers? What qualifications are required on the part of the teachers, and how are such leaders secured? What is the school accomplishing in the life of the community? Is its work tested regularly? How is this done? Are any differences noticeable in the community as a result of the work of the school? How is the school supported? Does the school work with other organizations in the community having similar purposes? How can the work of your Church School be improved? How can its influence for the betterment of the community be made more helpful and effective?

And the questions must be asked from the point of view of your own local church. It is so easy to become enthused over the ideals of religious education in general, but the members of many churches seem to find abundant reasons why these ideals are "impractical" for their particular situation—why such things cannot be done there. Perhaps this is due in part to the fact that practice and adaptation are more difficult and require more continuous effort than mere theorizing. A college student, in speaking of a course in religious education, said, "We could easily criticize many Church School courses of study as being 'very poor,' 'without interest,' and 'not related to life,' but when the professor asked us just how we would change them to bring them closer to life we had no ready answer."

The fact is generally recognized that those people who have exerted the greatest influence on the lives of those of their own time, as well as those of other generations, have had a very clear idea of their aim and purpose in life, of what they wanted to accomplish, of the direction in which they wanted to be moving. That church which clearly outlines for itself the goal toward which it should be moving in matters of religious education, and then gathers all its resources that progress in that direction may be effected as rapidly as possible—that church is laying the surest foundation for a more Christian world tomorrow, that church is helping this generation and the next, and through them those to come, to build for themselves a clearer idea of the Christ way of living.

The Teaching Church

By

BENJAMIN S. WINCHESTER

Author of "*Religious Education and Democracy*"

ERWIN L. SHAVER

Author of "*The Project Principle in Religious Education*"

A Discussion Course for Adult Groups

Featured in

The Adult Bible Class Magazine

April, May and June, 1925

THE PILGRIM PRESS, Boston or Chicago

Price of Magazine, 25 cents a quarter. $1.00 a Year.

For Whom Intended

Ideally every adult member of the church, or group to which the church ministers, should be a member of the group taking this course. It is suggested that the committee on religious education be made the nucleus of a wider membership to include the officers of the church, and as many church members and parents as possible. By all means the pastor should join this group, even though he may temporarily have to provide a substitute in case he is teaching another class, for upon him rests the ultimate responsibility for the success of the church's educational program.

The committee on religious education should take the initiative in arousing an interest in the course and

recruiting members. By judicious advertising in the church calendar and by means of posters, through letters to prospective members, and by personal solicitation, the course can be brought to the attention of the adults of the church. Many of them will respond to an invitation to take a three months' special course of this nature who would otherwise not be interested in general appeals to join a class. The preliminary session may take the form of an adult mass meeting in which the nature and purpose of the course are explained and members are enrolled.

General Plan

The work of the course involves an introductory session followed by twelve Sunday sessions for group discussion in charge of a qualified leader. In addition it is urgently hoped that these discussions will be based upon previous study and careful investigation such as is suggested in the plan for each session. Without such advance preparation much of the value of the discussion will be lost. The authors of the course are also concerned that it have a very definite practical outcome in each church, namely, the making of needed improvements in the educational policy and program. This fact is implied in the final topic, "How Can We Improve *Our* Church School?"

The success of a course of this character is to a large extent dependent upon securing one who is skilled in the art of leading a discussion. Churches who employ a director of religious education may decide that he is the one to lead this group; some may put it in charge of the pastor; others may select some other qualified person. The work of finding the leader should be given to the committee on religious education. In any case he should be one who can secure advance preparation from the members for the work of the class hour, who can provoke thoughtful discussion without himself dominating it, who can keep the discussion on the important phases of the topic, and who can help the group to come to some definite agreements as to what should be done.

Typical Situations

The typical situations included in the course cover a wide range. We are selecting a few as illustrations of the concrete cases discussed.

1. The pastor of a well-known and prosperous city church recently made this remark to a small group of men who were teachers in his Church School: "Frankly, I sometimes think it would really be better if we had no Church School. When I see the boys and girls coming out of the session on Sunday, and going right away from the church service I almost feel that it would do them more good to come to church and let the school go."

2. A city of one hundred and fifty thousand inhabitants has just inaugurated a plan whereby the children of each of the different grades in the public schools are excused for one hour a week, on request of their parents, in order to receive religious instruction in the church of their choice. A Jewish mother made this comment: "I think this a great mistake. We have been trying to bring together all the children in order that they may get to know each other and learn to be kind to each other. And now we are going to introduce this divisive influence of religious difference and prejudice. And it isn't at all necessary. We send our Jewish children to the synagogue two evenings a week from seven to eight, and an hour and a half on Sunday. We have no difficulty in finding time to teach religion."

3. The superintendent of a city Sunday School reported that he spent fifteen minutes each Sunday with all classes above the primary age in assembly, in memorizing Psalms and other choice Biblical selections. He felt, with some of the teachers, that this was a most important, perhaps the most important, feature of the session, for, as they said, "the children aren't learning the Bible anywhere else."

4. A teacher of week-day classes described to a large audience her method of teaching community relationships and duties. The method consisted largely in the making by the children of a large number of models of churches, schools, libraries, playgrounds, hospitals, factories, stores, and so forth, accompanied by the leader's explanations of their purpose and value and exhortations concerning community obligations and duties.

5. One pastor feels that the best teaching work of his church is the teaching of the catechism during the six weeks preceding Easter. "When the time for examination comes, you can see that they've got something," he says.

6. A father complained to the teacher of his eight-year-old boy, because he found the boy, armed with the butcher-knife, chasing his younger brother about the kitchen. When brought to account he explained that he was David, about to cut off Goliath's head. It appeared that his Sunday School teacher had staged a dramatization of the Goliath incident by the class the Sunday before.

7. A group of young people in the senior department of a certain school selected by vote the following subject for a year's study: "What does Christ expect of young people today?" With their leader they worked out a discussion course, suggesting problems for each week's discussion, and looking up Biblical and other references bearing on these problems.

Suggestions to Leaders

1. The plan suggested for the course includes the use of a number of books and magazines as source material. Some Church Schools already have these in their workers' libraries. In schools where they are not now available it is suggested that a fund be set aside to purchase a small working library, and that new books be added each year. Practically all the books referred to are standard works in religious education and should be frequently consulted by the teachers and officers of the school. For the encouragement of the school of very limited resources it is pointed out that a group taking this course can get along fairly well by using three of the reference books which will be referred to most frequently, namely, "The Educational Task of the Local Church" by Bower (Teacher Training Publishing Association, sixty cents), "The Teaching Work of the Church" by the Committee on the War and the Religious Outlook (Association Press, $2.00), and "Organizing the Church School" by Cope (Doran, $1.75).

A supply of pamphlet literature bearing more or less directly on the work of the course may be obtained on application from the Congregational Educa-

tion Society, 14 Beacon street, Boston, Massachusetts. Some of this literature is free; certain pieces carry a small charge.

2. At the Introductory Meeting there should be appointed a Committee on Finding of three members whose work it shall be to gather up the *significant points* of the discussion and act as constructive critics of the thinking of the group. They should put before the members at the opening of each session a brief statement of the conclusions arrived at in the preceding meeting and point out problems which the group has not yet solved. They should assist the group, including the leader, in keeping the discussion focused upon important matters and, above all, upon concrete recommendations for improvement. The final report of the Findings Committee at the close of the last session should constitute a platform for the guidance of the governing body of the church in matters of religious education. The members of the Committee should be cautioned against lengthy reporting of all that is said and urged to be on the lookout for "key" problems and points of progress in the group's thinking.

3. In making use of the outline of topics and other portions of this course it should be understood that groups may and should alter it to fit into their particular local needs. In some churches certain religious education problems are more pressing than others, so that no two churches are expected to carry the course forward in just the same way. The outline offered is rather a guide to the discovery and solution of local religious education problems than a fixed and uniform discussion of educational theory. The extent to which each group keeps its own church's needs in the foreground of discussion will determine the value which it will obtain from the course.

Social Service in the Congregational Churches

A NUMBER of our ministers are planning to attend the Annual Meeting of the National Conference of Social Workers in Denver, June 10-17. The minister and the social worker have many problems in common. The relationship should be made closer.

A most delightful luncheon was held under the auspices of the Social Service Commission at Hotel Westminster, Boston, on March 27, with forty-eight women in attendance. These came representing Women's Associations of churches of Boston and vicinity. Mrs. Lucius Thayer presided and addresses were made by Miss Anna Estelle May, of the Social Service Department; Mrs. A. F. Leonard, of Springfield, and Mrs. Judson L. Cross, of Fitchburg. The women of the churches are doing pioneer service and blazing new paths for the application of Christian principles to social thinking.

Sherwood Eddy and Kirby Page are valuable servants of the cause of Christian understanding. Their latest contribution is a projected summer conference on economic, political, racial and international problems, to be held at Olivet, Michigan, during the month of August. This offers a unique opportunity for ministers and laymen and is open to all who care to come. The costs are low and all who can be there will be richly repaid. Write Kirby Page, 311 Division Avenue, Hasbrouck Heights, New Jersey, for a program.

Mr. Herring, of the Social Service Department, recently gave a series of six addresses at Berea College, Kentucky. There is no more thrilling sight in America than the student body, two thousand strong, of Berea College. There is an air of seriousness and steady purpose which tells its own tale.

The New York School of Social Work is offering a ten-day Institute for Priests, Ministers and Rabbis, June 22 to July 3. Its announced purpose is to establish a clearer understanding of the relations between the community and the churches, and to develop programs for the prevention and elimination of social evils. Any who are interested can receive further information by writing Miss Cramer, Assistant Secretary of the New York School of Social Work, 105 East Twenty-second Street, New York City. This will be a very profitable way of spending ten days.

One of the best illustrations that I have come across of the way in which the minister can function as a social servant is the work of Rev. Frank E. Carlson, of Helena, Montana. Strategically located, under the shadow of the state capitol, he has come to be recognized as the spokesman of the churches of Montana before the legislature. He is President of the State Board of Control of Penal and Correctional Institutions, and his voice never lacks power when moral issues are involved. Large financial interests were behind a recent bill which would make legal certain gambling machines in connection with state fairs. A prominent citizen of Helena tells me that the bill might have passed had it not been for the opposition which Frank Carlson managed to mobilize among right-thinking people.

Plans are taking shape for a series of social and industrial conferences to be held during the month of November. Mr. Calder, Chairman of the Social Service Commission, and Mr. Herring will be in charge of these conferences and will visit twelve or fifteen points.

Have you a literature table in your church lobby? Mr. Herring, of the Social Service Department, is gathering the experience of various churches and will prepare an article on the subject. Many ministers feel that through the persistent and judicious use of the literature table a distinct service is rendered. What do you think about it? Write H. C. Herring, 14 Beacon Street, Boston.

The National Conference on the Christian Way of Life is just bringing out a new study course entitled "Why the Church." It is most suggestive and challenging. You cannot afford to overlook this little book in planning next fall's discussion group. Send sixty cents to the Pilgrim Press for a copy.

SUNDAY SCHOOL EXTENSION SOCIETY

Boys, Bibles and Other Boys

By REV. CLATON S. RICE

THE happiest group of boys I have seen in many a day is in one of our Idaho churches, the Knights of King Arthur. They are happy because they are Knights, but happier because they have a real teacher who loves them and willingly gives many hours a week to them, a teacher whose wife is just as much interested in the Knights as is he. It happened in this way: a new man moved into the community to take charge of a local lumber yard. He and his wife were interested in boys. Their own children had grown up and left home. When our pastor there discovered the situation he rejoiced greatly. Teachers who love teen age boys are scarce in Idaho. Through the pastor, the boys and the new man were brought together. Each Sunday they meet at Sunday School and study the lesson at the regular class time. But this half hour of study is just the beginning.

THE K. O. K. A.

Through the kindness of their teacher they have fixed up a club room at the back of the lumber yard office. Here they meet every Friday night. Because they are interested, they spend a solid hour in Bible study, asking questions freely, talking over the big things in their lives skillfully guided by their teacher. Then comes the social hour, eats and stunts and all sorts of things dear to the hearts of boys. How they eat and with what zest they enjoy their good times together! They are real boys, in spite of the fact that they enjoy studying their Bibles under guidance of their teacher.

They took a boy into their class the other day, a boy who had been living very carelessly. He smoked and did other undesirable things as most boys in the town do. They took him in on probation. He'll make good, though, and will be received into full membership one of these days, because the rest of the gang is there to help him straighten up. It is not an easy thing for a boy to stand out for good things in this community. The pull is largely the other way. They do it with a right good will and a smile, though, thanks to their beloved teacher. All hail, Knights of King Arthur! These boys of ours are average, normal boys and if they are to grow into a strong manhood they must be educated into it. A successful manhood implies a well-trained boyhood. Nothing in the world is more interesting than a boy. Moreover, he is a strategic opportunity. Normally, he has high ideals. He is ready for friendship and helpful leadership. Best of all, there is something in him which responds to sincere religious appeal and will welcome any means which will help him in his life problem.

Our Apportionment of Service

A FINE story was recently retold in the University of Chicago magazine, to the effect that when President William Rainey Harper was once referred to in his presence as asking people for money for the University, he replied that he never asked people for money. He only set before them the opportunity.

In a very real sense the field workers of The Congregational Sunday School Extension Society not only seize upon every opportunity for service, but growing out of that service bring to our Congregational fellowship many messages of opportunity representing our missionary responsibility.

Illustrating the way in which our workers are facing their challenge, and in a marvelous spirit of devotion to a great task giving themselves to all that it means, that pioneer of prairie and mountain service, Rev. William C. Allen, tells this story of a month's activities.

"March was a good month. There were many evidences of substantial growth and progress. The response accorded the Extension Worker on the part of the people was never so general and gratifying. So it can truly be said, 'our stakes have been strengthened.' More than this, 'our cords have been lengthened.' For two new Sunday Schools were organized in very needy places with a membership of seventy-one. One was in Northern Idaho, the other in Washing-

ton. Twelve schools were visited having an attendance of three hundred and ten, fourteen communities altogether were cared for, nineteen personal conferences held with ministers and leaders in the interest of the work, thirteen sermons, twelve Sunday School addresses, and eleven hundred and forty miles traveled.

"Meetings were held during the month in fifteen communities with a twofold aim: First, to give information concerning the importance of stewardship. Second, to awaken a greater interest in missions in the Sunday School, secure definite action in adopting a systematic course of missionary education and monthly contributions for missions. This was accomplished by using the last half hour for a missionary conference. A frank discussion of the subject followed. It was generally admitted that one Sunday a month the offerings should go to promote missions. It would hardly seem credible in this twentieth century that any Sunday School would fail to give to missions, but it is a fact that not a few of them have no such program and to introduce the topic is an innovation. Moreover, it is a far more difficult feat to get people of a community who have various denominational affiliations to be willing to unite in supporting the denomination operating in their midst. Our World Service Program was visualized and explained. Twelve of the schools adopted unanimously our missionary course and enrolled as World Service Schools. Others have it under consideration. I do not believe I could succeed as well if working with any other denomination. The people are getting tired of duplication and wasting of God's money. I find this especially true with business men. I met a member of our Ione Congregational Church in Pend Oreille recently. She remarked that at one time there were twenty-two different denominations represented in its membership. I replied, 'You must have considerable difficulty in keeping things going smoothly.' She said, 'Denominations are never mentioned.' Our Congregational program stands for definite Christian service and therefore we are winning out.

CHILDREN'S CHOIR IN THE PEND OREILLE

"Perhaps the thing that has proved the most heartening is the remarkable interest manifest in the school and community at Dalkena, a mill town in Pend Oreille County. For about three years there has been a loyal Congregational school at that place. I have conducted two Daily Vacation Bible Schools with an excellent interest. Last fall the work was given over to the pastor at Usk, but owing to the illness of his wife he was unable to give it attention and the Sunday School closed the first of December. Upon request of the people I reorganized the school and held two services. Several expressed a desire to live the Christian life and to yield their lives for Christian service. The interest and attendance in the Sunday School is unusual. There is now an organized class of high school girls. They recently had a pie sale at the company store. The pies sold for a fabulous price, a dollar or more, each. They gave a program and basket social and the receipts were fifty-five dollars. The slogan now is a church building. One man contributed a lot in a good location. A merchant pledged fifty dollars. The mill will donate part of the lumber. There is a population of four hundred or more within a radius of three miles. The people think they need a church as badly as Usk and Cusick, neighboring towns of about the same size. The Usk pastor is now able to care for the Dalkena field.

MILL HOMES IN THE NORTHWEST

"Two high school girls have recently expressed a desire to secure an education and go as missionaries. One is drawn toward service in China, the other to India. If it is true that the foreign missionary enterprise rests primarily on the country church and the vitality of the city churches depends upon their inflow of members from the country, the work we are doing in the rural sections is well worth while."

"We are not getting as much field work done as we should," writes one of our State Superintendents. "We need a full-time extension worker. There is no limit to the number of Mission Schools that need to be organized if a man could go from community to community."

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers The Pilgrim Memorial Fund

A Statesman-like Utterance

THE Moderator of the National Council, in words which follow, nobly defines the larger purpose of the Ministerial Boards. Many have utterly failed to understand their comprehensive scope but have thought that they dealt simply with the necessities of the superannuated. Up to a very recent date our national apportionment gave them only the most meager attention. If, as Dr. Potter puts it in his trenchant phrases, the larger purpose is the maintenance of the standards of the ministry as a profession, then this is absolutely central in plans for the welfare of the church, or the extension of missionary enterprise.

It heartens all who are seeking to impress upon the churches their responsibility for such a ministry that one chosen for the highest station in the gift of our churches gives voice so nobly to this ideal. It marks another forward step in rectifying the negligence of past generations and in setting forth ideals for the ministry commensurate with the mission of the church.

A Message From the Moderator

The Congregational churches from their beginnings in this country have sought to maintain a high standard of intelligence in the preaching ministry of the church. By their own testimony they founded Harvard and Yale in order that their children's children after them might not be left "to an illiterate ministry, when these, our present ministers, lie silent in the dust." The founding and development of colleges and seminaries for the training of ministers has ever been a major part of the work of the churches which own their descent from the brave and far-seeing fathers of the Pilgrim and Puritan colonies.

The work of the Ministerial Boards, both directly and through the several state organizations and funds, in caring for ministers disabled by reason of years of sickness or accident, and the work of the National Board in developing the Annuity Fund, has not been undertaken simply to relieve the sufferings of our colleagues and brethren in the Christian ministry. Its greater purpose has been the maintenance of the standards of the ministry as a profession. This work has sought to give confidence to the youth who undertake the ministry as their life work and therefore to encourage them to give themselves to the long disciplines needful to prepare for it. It has sought to impress upon the churches the value of a ministry thus adequately trained and the responsibility of the churches for the training of such a ministry and for giving to such a ministry reasonable protection and care when it has accomplished its work.

The raising of the Pilgrim Memorial Fund has been a worthy memorial of the far-seeing purposes of the fathers in that it has made possible a reasonable, just and far-reaching plan for the continued maintenance of high standards in the work of the Christian ministry among our churches.

This is putting intelligence into religion. We recognize, as did our fathers, that religion without intelligence—even the Christian religion—is a dangerous thing. If the Gospel is nobly to serve mankind it must be proclaimed by disciplined men who prepare themselves adequately for their work and who have the sustaining confidence of churches determined to maintain the highest standards of the ministry as a profession. The Ministerial Boards are rendering a great service to the far future in the generous, wise and scientific leadership they are giving to the churches in the maintenance of these ideals for the Christian ministry.

DR. ROCKWELL HARMON POTTER, *at the Congregational Fellowship Dinner, New York, March* 24, 1925.

The Constructive Period

IT is the privilege of this generation to lay foundations broad and deep and to construct thereon these far-reaching plans for the ministry so nobly interpreted by the Moderator of the National Council. At every stage of their development their long perspective and comprehensive dimensions must be kept in mind. The Pilgrim Memorial Fund should be made adequate to carry the load. It should have an honored place in the distribution of estates and the making of conditional gifts. The Boards of Relief and the "Original Plan" of the Annuity Fund should be so empowered that the older ministers shall share as far as practicable in the fruits of this larger conception of "the standards of the ministry."

Children of the Manse

SOME assume that because the main object of the Boards of Ministerial Relief is provision of pensions the whole work is for old people. The maximum pensions are voted to widows with young children. These mothers are determined not to sacrifice the education of their children, whatever else must go.

One of them writes: "After eight months of job hunting I am teaching for the rest of the school year. It allows my son to enter college this semester, and finish his freshman year, which he began four years ago and had to relinquish for want of money. He is still working afternoons and evenings, eight hours outside of school, a heavy program." That boy is one of many sharing with their mothers the cost of schooling.

A widow on the Atlantic Coast, who lost her husband last year, writes: "The children are getting good rank in school. The oldest girl earns four dollars a week and has highest honors for the fall term of high school. My boy of thirteen was a little too ambitious. He has cut about a cord of hard wood. I am not letting him do as much now."

A letter from across the continent says: "My son and daughter were able to finish the year at the university. They found no difficulty in getting work to pay all expenses and yet kept up in their classes so that one received an A and two B's, and the other two A's and a B. All the necessary family expenses have been met."

The same story comes from all parts of the country. A New England boy, in a bad way from diabetes two years ago, kept going to school though sometimes so blinded that he got home only by finding his way from one telegraph pole to the next. His condition was mentioned in THE AMERICAN MISSIONARY with a statement of reason to hope that the new insulin treatment might save him if the cost could be met. Word came from a New England hill town that two sisters would assume the expense. The accompanying cut shows him now an athletic boy. He gets A plus in English, and told his mother that if he got less than one hundred per cent in arithmetic he wouldn't know how to take it.

The Board of Ministerial Relief is foster parent to some children who have lost both father and mother, and we are proud of these boys and girls. Among them is a boy of Scotch parentage twelve years old, who, if adopted, would make happy some home without children.

The Christmas booklets have pictured the family of five orphan children of the prairie. They are fulfilling the promise of the earlier years. The eldest, after high honors in the normal school, is now, from her first salary as a teacher, supporting herself and sending thirty dollars a month for the aid of her young brother and sister, who are in a children's home. Another daughter is well along toward the same vocation. A third, after a successful fight with limitations of health, is making steady progress in the same direction. All three are fine, capable, womanly girls, whose letters would do credit to the daughters of any family in America. The younger children are no less promising. Investment in their welfare is certain to pay the finest dividends.

A mother wrote in December that her children were in the university, where the boy spent eight hours daily, aside from four hours of home study. He had been driving a taxi from six o'clock until midnight to earn his way, but had found the strain too great and changed to carpenter work. The grant to the family was raised one hundred dollars to conserve that boy's health. The family moved and mail was not forwarded. Learning that the January quarterly check had not arrived, and that they were without money for rent, we telegraphed: "Duplicate checks sent — air mail." The mother wrote back:

"The children had begun to think you might consider that if they were able to go to the university they might go to work and earn the living—and so we had been cut off from any pension. But I felt certain that you would not do that without at least notifying us of the fact.

"Then came the telegram and yesterday noon the letter with the January check and the Christmas check. When I read it K——went straight to the organ and began to play 'Praise God from whom all blessings flow,' and we did all thank God.

"The increase in the pension and the Christmas gift were both so unlooked for, but so very welcome. We were clear at the limit and then some. We had run out of flour, sugar and other staples. Then came those fine checks; now, with the extra you promise, we can undoubtedly get along, for J—— is working all the time just as much as he can find time for out of school, only he tries to keep Sunday clear for church. I think he wanted to cry when he heard your letter—only, you know a man must not cry—but he squared his shoulders and straightened himself and said very low: 'As soon as I am through the university and at work I shall try to send them twenty-five dollars a month.' And I rather think he will be able to do it, for he is doing fine work in school and he is a fine fellow."

That boy is not the only one who is going to do things when he finishes school. The children of the manse in this generation are worth raising. They will be true to the record of their fathers and mothers. The Ministerial Boards, in giving them a chance, are raising up future leaders of the church.

The Bank Account and the Human Account in Ministerial Pensions

THE Board of Ministerial Relief closed 1924 with a current deficit of $19,771.00. This is $2,252.00 more than that of a year earlier. The bank account of the Board would dictate no increase in grants for 1925, but a curtailment.

There is also a human account that one reads between the lines of applications for renewal of grants which came from pensioners in December. They are asked to tell of changed conditions that the Board of Relief may grow with them into each year as it comes. Sometimes improved circumstances make help no longer necessary, as with a pensioner who wrote:

"I am not asking a grant this year. Through your aid my debts are paid, my old body doctored up, so my general health is better."

Almost all expect to carry on with the old grant, but one sees the struggle that this means for many, and that some ought not to attempt it. Each year adds handicaps to those broken with age. They can do less for themselves and require more care.

One widow who makes her home with a married daughter writes that the husband has contracted tuberculosis and the support of the family has fallen upon the wife. With that wife become bread winner, the mother must have a grant that permits contributing to the family chest. A minister writes that his wife has had two operations for cancer and requires continued X-ray treatments. A man who has been flat on his back much of the last thirty years with a spinal trouble writes that his doctor, who has ceased to practice, did not send bills, but the new doctor does. Another veteran of eighty, who founded seven churches and built seven houses of worship, reports that sickness bills for the year were two hundred and fifty dollars, and that when his Christmas check came he had not had even a penny for days, and some needs were becoming acute.

A widow writes that the son with whom she made a home has married, and that she insists on leaving the two alone until the new home has established its own ways, when she can take the room that is waiting for her. Meanwhile she has gone to another city, where she hopes to find work that will enable her to make ends meet.

Over against the bank account with its deficit is this human struggle with issues in the balance. These men and women face growing and sometimes desperate needs, but do not ask more help. They know that the Board has not the funds which its work demands, and fear that larger grants to them would mean taking money from others who need it more.

When increased burdens with which they have struggled are eased by a larger grant, the sense of relief brings letters like this from a widow whose rent was raised $10 a month and who did not see how to pay her bills. She had written that she was like the Irishman who said he could make one end meet but that he wanted to make both ends meet. That was a problem that she had faced during forty years when she was her husband's yoke fellow in home missionary work. A home missionary secretary who visited their home in those days says that when sugar was passed, each person put his spoonful into a separate bowl rather than into his coffee, the amount saved being given to missions. She now has a large family of student boarders. When she received word of an addition to her grant of half the increase in rent, she wrote:

"I had no trouble getting upstairs after reading your letter received in the morning mail. I have often felt the Lord seemed to feel I could be led better with a short rope than a long one. I certainly am thankful to have the 'rope' lengthened so considerably. Thank you very much. I'll use it well and carefully. It will make some necessities possible, that I have always done without. 'Bread cast on the water is found after many days.' "

The Directors of the Board of Ministerial Relief believe that the churches would not consent that these saints suffer in silence, that the mother mentioned above should not be defeated in her plan to give her boy and his bride a time alone before making her home with them. The grants of these people were increased enough to turn the scale in their favor. Now let the gifts in 1925 show that the Directors interpreted rightly the feeling of our churches toward the men and women on our pension roll. Justify the faith of these old people, which is like that voiced by Robert Louis Stevenson:

"I slept as one that nothing knows; but far along my way,
Before the morning God arose and planned the coming day."

The Month of May

MAY is designated in Church Schools and women's organizations for the presentation of the work of the Ministerial Boards. New literature has been prepared for this purpose.

1. A story, "For Value Received," by Pearl G. Winchester, in which a member of a home missionary family pictures experiences in the Northwest.

2. Program on the Annuity Fund and the Board of Ministerial Relief, for women's and young people's meetings; midweek or Sunday evening meetings.

3. Leaflet, "A Brave and Beautiful Woman", the story of a widow's heroic life.

4. "The Veteran of the Cross"—a new edition, giving in briefest form, with illustrations, the work of the Boards of Ministerial Relief for the veteran, the widow and the orphan.

5. "The Ministerial Boards—What They Are and How They Work," the main booklet, 1925 edition.

Other Stories.

"Sunset," by Mrs. Cyrus Hawley.

"Mr. Parson's Pension," by Jay T. Stocking.

"A Good Scout," by William T. Boult.

These publications tell in briefest compass a story that grips. Help to give it a hearing.

Address the Congregational Board of Ministerial Relief, 100 East Forty-second Street, New York.

WOMAN'S HOME MISSIONARY FEDERATION

Business and Professional Women and Young Mothers

HAVE you a Business and Professional Woman's organization in your church? What effort is made by your church to retain the interest in the church life and missionary activities of the many women who enter the ranks of industry and the professions, and younger mothers, who because of the care of young children can not attend the meeting of the Woman's organization of the church? The church "hath need" of these members and they need close fellowship with the church and a share in the responsibility for a Christian program.

Why organize these groups especially?

Because it is not economy to train our children and girls in missionary knowledge and service only to have them drop away when they marry or go into business, perhaps never again to come back into contact with the work.

Because as yet we have done relatively little to reach either of these groups whom conditions of home and business life inevitably keep from active participation in the afternoon meetings for work and study that make up the program of woman's work in most of our churches.

Because it has been proved that when rightly approached these groups respond quickly and willingly to definite plans of work. Many successful societies are already in existence. There ought to be many more.

Because we believe that these groups can each make a distinct contribution to our work. The young mothers, through their own children, will naturally bring a sympathetic interest to problems of home life and child life the world over. The young business woman can contribute trained efficiency, and an alert and intelligent interest in community and world-wide social service. The business woman may erect Christian standards in commercial methods. Industry levels otherwise insurmountable barriers of race and the business woman may have come to the Kingdom for such a time as this—as she unconsciously makes social contacts without race antagonisms. Furthermore, we must Christianize the market place else our civilization will disintegrate. Both groups represent possibilities for enthusiastic service as yet practically untouched. The Adult Class Organization should be included in these groups.

How may these groups be reached?

By establishing, after careful study of local conditions, organizations that will meet their needs in the matter of the times of meeting, that will attract them by the breadth and variety of their programs and that will put before them definite and practical projects of work. Each of these items is an essential element in the success of such an undertaking. The Woman's Home Missionary Federation urges all of its membership, state and local, to study this problem and to bend their energies to the formation of as many such organizations as possible that we may secure the reinforcing help of these new recruits.

The Federation is sincerely interested in these groups and is prepared to advise with respect to organization. The Federation suggests to the Unions their importance and asks that their recognition be emphasized in the local church. A new leaflet, "Guideposts," has been prepared to suggest activities for them.

Program Topic—May

Our Congregational Debt to Ministers of the Past and of the Future

"A workman that needeth not to be ashamed."

The Boards of Ministerial Relief

Five three-minute talks

(a) The Minister's Comrades.
Philippians 4: 10-20.
The Minister's life is spent for others. His age brings the opportunity for the people he has served to show the concern that they have felt for him. He needs the gift and prizes, still more the fellowship which witnesses that the spirit of Christ is in those for whom he has worked.

(b) National Board and the State Boards.
The Ministerial Boards, page 12. THE AMERICAN MISSIONARY, February, 1925, page 475.

(c) The Call for Increased Pensions.
"The Bank Account and the Human Account in Ministerial Grants." THE AMERICAN MISSIONARY, May, 1925.

(d) Our Widows.
Leaflet, "A Brave and Beautiful Life."

(e) The Christmas Fund.
Ministerial Boards, page 16, THE AMERICAN MISSIONARY, February, 1925, page 476.

The Annuity Fund for Congregational Ministers

Four three-minute talks

1. The Part of the Pilgrim Memorial Fund.
The distributable income of the Fund is shared among the members of the Annuity Fund for Congregational Ministers in payments toward annuities.

2. The Share of the Local Church.
(a) To pay Pilgrim Memorial Fund pledges. THE AMERICAN MISSIONARY, March, 1925, page 522.
(b) The Supplemental Fund. The Ministerial Boards, pages 10-11. The one point of solicitude in the whole annunity plan is for the payment of the full sum of five hundred dollars to older men on the Original Plan.
(c) To pay half the minister's net dues through the church budget of expense. The Ministerial Boards, pages 7-9.

ANNOUNCEMENT—*Interdenominational Missions House at Winona Lake will be open July 1 to September 1. Rooms free to missionaries. Summer School of Missions, Winona Lake, Indiana, June 23 to 30; Lake Geneva, Wisconsin, July 6 to 13.*

Christian Citizenship

A Cure for War

N case of war all churches in the land would be working for the Red Cross. Why not work *now* in times of peace to prevent all future wars? Every village, however small, would be required to nd its sons out to fight. Why should not every urch in city, town or village be eager now to study a better way than force to cure the causes of war?

The sentiment of the nation depends upon the attitude taken by every church, large and small. The Christians of America can, if they will, shape the policy of the government.

Shall we act *now* or wait until it is too late?"

Secretarial "Stepping Stones"

NOW Jacob dreamed a dream," not of a ladder reaching from earth to heaven, but of the various "stepping stones" that a young eople's secretary, for a union or for an association, ust use if she is to achieve success in her work. Briefly stated these "stepping stones" are as follows:

First: a thorough knowledge of the plans for the issionary education of our children and young people s set forth by the Federation in cooperation with the Missionary Education Department of the Education ociety. This means familiarity with the missionary radle Roll material, the Mayflower Band and Junior itizen plans for children, World Service plans for he Sunday School, and the suggestions for work with een age groups, young people and especially young usiness women and young mothers as outlined in such eaflets as "Teen Age Pointers," "At Work for Home Missions" and "Wanted." The current home mis-ionary textbooks should also be studied, and the sup-lementary helps examined.

Second: a thorough knowledge of what the State Union has attempted in the past to do for the young eople of its state. Has it had a definite program of tudy? of handwork? of giving? Has it specialized long any special department of work for special ages, r developed any nique or unusual ines of activity? Is t by any chance one-ided in its program, ver-emphasizing its nterest in certain ges and neglecting thers? Questions uch as these must be arefully answered, if oncrete advance work is to be chieved.

Third: a thor-ough knowledge of he churches in the tate, or, for an asso-iation secretary, in er association. This neans knowing in vhat churches the hildren and young eople are organized or missionary work nd giving, and in vhich they are not. In most churches you will find that certain groups are at work and that certain others are doing nothing. If, as this survey is made, some woman can be secured in the church to act as a friendly councillor to the young people in developing their work, the chances of making successful contacts will be greatly increased.

Fourth: a well thought out and carefully proportioned program of your own, embodying the best in the past history of the Union's work for young people, the best in the general denominational plans, as viewed in the light of local needs and conditions, and new ventures and aspirations which your own study and thinking have inspired. Much good time and energy are wasted because secretaries often do not know exactly what it is that they wish to do. The more clearly you can formulate your goals, the better your chances of success. The more closely these goals coincide with national plans, the better helps your local workers can secure.

Fifth: promptness each year in putting this program before those who are to have the responsibility of carrying it out. State secretaries should know in the spring what they want to have started in the fall. Association secretaries should know these plans by early summer. The churches should know them the moment that work opens in the fall. Study plans, handwork plans, gift budgets should all be carefully worked out and clearly stated. Special objectives should be proposed in ample time to work up enthusiasm for carrying them out successfully.

Sixth: patience and persistence, "in season and out of season," in studying the needs of the churches, establishing personal contacts, supplying missionary literature, forming new organizations, "boosting" summer conferences, reviving dying societies, and, above all, in never being discouraged.

America First

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors and sky-scrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous co-operation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody path-way which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."—Bishop G. Ashton Oldham.

THE FOUNDATION FOR EDUCATION

Yale and Northland

Pioneer Experiences Recited and Compared

In a recent issue of "Northern Light," the Northland College Bulletin, there appeared an interesting review of early-day experiences at Harvard and Yale as compared with the present struggle at Northland. The Foundation is pleased to reproduce herewith a portion of the article.

DURING the Christmas holidays I read two old volumes, Benjamin Pierce's "History of Harvard University to the American Revolution," published in 1833, and Ebeneezer Baldwin's delightful "Annals of Yale College to 1831," published, second edition, 1833.

The first thing I discovered was that there was not room in New England for two colleges. Therefore the establishment of Yale was opposed by "the people of Massachusetts, who very justly observed that the whole population of New England was scarcely sufficient to support one institution of this nature, and that the establishment of a second would in the end be a sacrifice of both."

How many times have we heard that two-hundred-and-fifty-year-old argument applied to Northland by well-intentioned, thoughtless people! It is hard to lead the people to realize that North Wisconsin is like Massachusetts and Connecticut at this earlier day, a pioneer country first being settled. The analogy implied in this study is really fair.

"The records furnish interesting evidence that no local selfishness operated on the minds of the (New Haven) colonists, and that although they were for a time unable to found a seminary . . . they contributed . . . to the support of Cambridge College in Massachusetts Bay."

"The proposition for the relief of poor scholars at the College at Cambridge was fully approved of, whereupon it was ordained that Joshua Atwater and William Davis shall receive, of every one whose heart is willing, a peck of wheat or the value of it."

The next year, 1645, "Mr. Atwater informed the court that he had sent from Connecticut forty bushels of wheat for the College for the year's gift of New Haven, although he had not received so much."

Harvard seems to have been considered rightful leader because first on the ground, and received more unquestioning support than Yale, but certain it is, whichever may have had the harder fight for life, both had to fight, even as Northland is fighting today. While neither was tax-supported, both were aided by grants of land and of state funds. In this they had an advantage, not unalloyed, however, by reason of the fact that there were frequent difficulties as to the relative powers of supervision and control vested in the trustees and in the legislatures.

Then, as now, books for the library were one of the first considerations. Indeed, the ceremony of the founding of Yale was that each of the ten "undertakers" of Yale laid certain of his books upon a table with the words, "I give these books for founding a college in this colony." "The number of volumes thus collected consisted of forty folios."

After forty-six years of gradual growth, in 1747, "the number of students increased to about one hundred and twenty, and in consequence of the inadequate extent of the buildings more than one-half were compelled to live out of the college."

By the end of ninety years Yale had amassed eight thousand two hundred and seventy-three dollars endowment and had about one hundred and ten college students, approximately the same number enrolled fifty years before. Northland College has trebled its enrollment in ten years. When President Dwight entered the presidency of Yale in 1795 there were four members of the teaching force, one professor and three tutors, "who were accepted for temporary support and literary advantage and held for short periods."

We must give one more touch. Mr. Baldwin, writing when Yale was more than one hundred and twenty-five years old, says, after hoping for the final success of the institution, "But the present condition of the University perhaps forbids the further indulgence of these illusive hopes, and our desires must be merged in the deeper solicitude for the growth of this noble seminary."

We find upon investigation that Yale had lost in a "desolating failure, a very large part of its production funds, and the whole income, apart from student quarterly bills, does not much exceed two thousand dollars."

The amount lost, which was then a desolating blow endangering the life of the school, was nine thousand two hundred dollars. What more need be said?

In the life of Northland today, as in the early life of Harvard and Yale, comparatively small sums mount very large. A sum almost negligible to them now might have meant life or death then.

As there were tremendous opportunities to build for the future in these schools then, there are identical opportunities at Northland today. In the first one hundred and fifty years of its life, Yale accumulated little more endowment than Northland has in fifteen years.

We have a larger student body and a larger faculty.

Furthermore, a college in the twentieth century is very different, very much more complex than the honored American college of the eighteenth century.

Educationally, of course, Northland is of the twentieth century. It will not go through the medieval university stage. But the growing pains of a pioneer college in a new country are a part of its heritage as they were of Harvard and Yale. But potentially in its service to the world, Northland is a Harvard or a Yale, and Northland ought certainly to be able to avoid some of the blunders of their early life.

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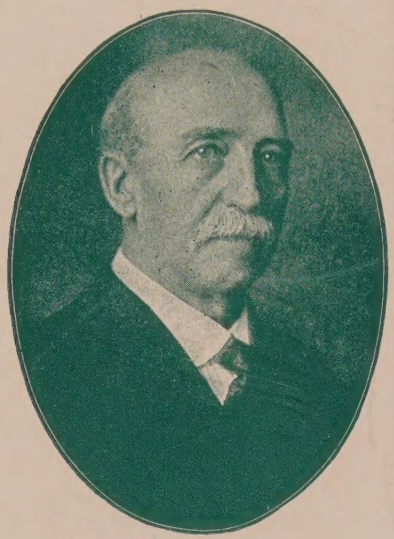
Conditional Gifts For the Ministerial Boards

One contemplating a conditional gift considers *the objective* to which it goes and *the security* of his income during life

OBJECTIVE. "The Ministerial Boards have not undertaken simply to relieve the suffering of our colleagues in the Christian ministry. They are rendering a great service to the far future in generous, wise and scientific leadership. Their greater purpose has been *the maintenance of the standards of the ministry as a profession.*" —*From an address by the Moderator of the National Council.*

In April one of our great preachers sent a conditional gift of $5,000 for the Board of Relief and a few months ago another honored minister sent one of $10,000 for the Annuity Fund.



73 years of age
40 years in service

81 years of age
44 years in service

Such gifts are for men like these and for others in generations to come who give their lives for Christ and the church

SECURITY. Investments supervised by officers of great fiduciary institutions. The income on assets of over $6,000,000 backs these gifts.

CONTRACT. The gift is kept, during the life of the beneficiary, in the Conditional Gift Account, no part being used for current expense. A fixed income, payable semi-annually, is assured the beneficiary at a rate from 4% to 8%, according to his age at the time of the gift. This contract obviates responsibility for investment, possible loss of income or principal and delay or expense involved in settlement of an estate.

BENEFICIARIES. The donor is ordinarily the beneficiary but he may specify another, assuring a certain income for mother, wife, or child.

DESIGNATION. The gift may be made for the Pilgrim Memorial Fund, the Annuity Fund for Congregational Ministers, or the Congregational Board of Ministerial Relief. Correspondence is invited.

CHARLES S. MILLS, *General Secretary* - - 100 East 42nd Street, New York

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